THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, JANUARY 21, 1832. No. 44.

THE CHRISTIAN'S TRIUMPH.

[*An Ancient Hymn.*]

My life 's a shade; my days
Apace to death decline:
My Lord is life; he 'll raise
My flesh again, e'en mine.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see!

My peaceful grave shall keep
My bones, till that sweet day
I wake from my long sleep,
And leave my bed of clay.
Sweet truth to me! &c.

My Lord his angels shall
Their golden trumpets sound;
At whose most welcome call
My grave shall be unbound.
Sweet truth to me! &c.

I said sometime, with tears,
'Ah me! I'm loath to die!'
Lord! silence then these fears:
My life 's with Thee on high.
Sweet truth to me! &c.

What means my beating heart,
To be thus shy of death?
My life and I sha'nt part,
Though I resign my breath.
Sweet truth to me! &c.

Then welcome harmless grave!
By thee to heaven I'll go.
My Lord his death shall save
Me from the flames below.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see!

Winter's Wreath.

REVIEW.

From the Christian Guardian.

Modern Fanaticism Unveiled. 12mo. pp. 247. London.

Remarks on the [*supposed*] *revival of Miraculous Powers in the Church.* By the Hon. and Rev. Baptist W. Noel, M. A., Minister of St. John's Chapel, Bedford Row. 8vo. pp. 34. London.

We have hitherto refrained from taking any very decided notice of certain opinions and pretensions, put forth by a particular party within the bosom of the Church of God, which have occasioned more distress and perplexity to humble-minded Christians, and have brought greater discredit upon evangelical religion, than almost any thing else which has occurred in the present generation. It really seems as if *every* doctrine of faith, and *every* rule of practice, hitherto recognised by the community of believers, is to be, in its turn, assailed—not by the hands of avowed enemies, but—by the professed disciples of Christ; and is to be so completely evaporated by refinements, or so materially changed by the infusion of extravagant additions, that a simple-hearted follower of the Redeemer, who unhappily comes under the influence of certain fanatical instructers, scarcely knows what to believe, or how to act, consistently with his profession. He is told, for instance, that the great object of faith Himself, the divine Saviour, on whose perfect righteousness and spotless sacrifice, all his hopes are built, had a 'fallen soul,' 'impotent to good,' 'inclined to evil,' 'loving temptation.' He is required to subscribe to the dogma, that faith itself is not to be made manifest to its possessor, by the heavenly disposition it excites, and the fruits it produces, conspiring in their evidence with a happy consciousness of a simple and undivided reliance on the Redeemer: but that it consists in conviction without proof, and that the slightest defect of assurance is incompatible with its exercise. He must no longer pray that his trespasses, of hourly occurrence, *may* be forgiven, or his sins "*may* be blotted out," by renewed application to the blood of sprinkling, whenever defilement is contracted; but he must acknowledge that he *was* pardoned long before his heart was drawn to seek forgiveness at the hands of his gracious Advocate, and that even obstinate transgressors, who never *will* ask for mercy, are as strictly pardoned as himself. He is denounced as miserably blind to the plainest truths of Scripture, if he cannot subscribe to the notion that Christ will speedily appear to reign personally with his saints on earth for a thousand years; or if he hesitate to admit that heaven is nothing more than the present habitation of man, purified from every thing which offends and defiles. He is represented as wilfully closing his eyes against divine revelation, if he venture to think that the doctrinal and practical portions of the Bible, the brighter pages of its clearest precepts and promises, demand a greater share of his serious attention than the obscurer visions of unfulfilled prophecy; and he is considered as lamentably devoid of reverence for the word of God, if he happen to conclude that certain predictions are to be accomplished in a figurative rather than a literal manner, or that the rubies and sapphires of the new Jerusalem, must be understood in a spiritual rather than a mineralogical sense. He must not in future cherish the delightful hope, that, in contributing to disperse the word of God, or to send the Christian missionary on a labor of love to a perishing world, he is promoting a work of mercy, which shall scatter blessings in its train; no! his zeal is chilled by the assurance that it is a work of wrath and of condemnation, a mere witness to the nations of their approaching doom. He is told, moreover, that the graces of the Spirit are poor blessings indeed, compared with his extraordinary gifts—the bestowments of his miraculous powers; that faith is at a low ebb if it do not enable its possessor to heal the sick, and to speak with tongues; and that he who affects to doubt the revival of such powers, is little better than a scoffer and an infidel! We might easily enlarge; but can it be a matter of surprise that such extravagances, when advocated by some individuals of undoubted piety, should prove a stumbling-block to the weak believer, should unsettle the minds of even experienced Christians, and confirm the prejudices of an ungodly world against the Gospel itself?

It is high time, that all who value the truth as it is in Jesus, should unite in clearing away these 'fungous excrescences of opinion,'* which are springing up in rank luxuriance around the temple of the Lord, and which defile even the interior of the sanctuary, by their noxious vegetation. The public has been too long misled by the authority of popular names; empty declamation has been mistaken for solid argument, and critical conceits have been allowed to usurp the place of spiritual wisdom. In short, doctrinal absurdities, from which every devotional mind would have at once revolted, had they been propagated by men of little name, have obtained complete sanction and ready currency, from the mere circumstance of the popularity of the preacher, or the notoriety of the individual who happens to have become their deluded advocate. 'The enticing words of *man's* wisdom,' have been far too eagerly listened to; and hence, as might have been expected, the faith of many Christians is built upon the mere dicta of a fallible creature, and stands, not in "the power of God," but in "the wisdom of man."

We would most earnestly and affectionately warn our readers against that spirit of delusion which has lately gone forth, and which threatens to divide and to dismember the mystical body of the Redeemer. We would entreat them to "cease from man;" to guard against the snares which are spread for their feet by some who make very loud pretensions to be their safest guides; and to study the Holy Scriptures with that simple dependence on the teaching of the Divine Instructer, which is altogether inconsistent with a preconceived desire to find in the sacred pages some ingenious and plausible confirmation of new-fangled opinions. The Bible is the believer's chart, by which he must shape his course amidst those shoals and quicksands which seem to be almost daily shifting their position amidst the eddies, and currents, and fluctuations of human opinion; but whilst we refer him to this record as the only infallible director, we would by no means discourage the use of other helps which Providence may place within his reach. With this view, we strongly recommend an attentive perusal of the two little works which stand at the head of this article. The first takes a general and masterly view of the leading opinions of 'Modern *Fanaticism*,' a term which has been too frequently used by the enemies of the Gospel to discredit evangelical piety, but which has now (we deeply regret to confess it) a *real* application, as adopted by its friends, to many wild conceits which are rapidly displacing the plain and simple truths of religion. The tract of Mr. Baptist Noel has a more limited range, its object being confined to a candid discussion of the much agitated question, Whether miracles are to be revived in the Church?—a question which has a close bearing upon another important inquiry, Whether the modern pretensions to miracles are worthy of credit?

It is well remarked by the author of 'Modern Fanaticism Unveiled,' that the evidences of faith as exhibited by the believers of former times, and the manifestation of Christian character in many modern converts, are so exceedingly dissimilar, that it is impossible to refer them to the operation of the same principle; either, there must be a lamentable error in one of the two classes of religionists, or the Gospel itself has changed its character. In the consistent believer of a former age, the following were the accredited evidences of a spiritual change:—

> "His dread of eternal wrath; his earnest searching of the Scriptures; his devout meditation on the work of divine love in redemption; his lively faith in the sacrifice and intercession of the Son of God; his heartfelt repentance and humiliation for sin; his godly jealousy of his own state; his secret fervent prayers, and watchfulness against temptation; his frequent and joyful contemplation of that great fundamental doctrine, free justification; his serious self-scrutiny in reference to progressive sanctification; his impressive views of death, judgment, and eternity; his self-renunciation and growing conformity to the declared will of God."—*Modern Fanaticism*, pp. 3, 4.

From this correct picture of the humble Christian of a former age, the author turns to contemplate the convert of modern times:—

> "His attention is turned to divine things, it may be by a powerful sermon, or some other means, in the hand of the Spirit; he begins to think, to feel, to pray. And about what does he think, and feel, and pray? Do surrounding friends sedulously water with their tears, and foster with their smiles, the blossoms of conviction, and the buddings of regenerating grace? Alas, no! Vain speculations or warm controversies about some new theory, or new tenet, or new discovery, or new interpretation of Scripture, is allowed, like some desolating blight, to prey upon the tender plant, which, but for its heavenly origin and essential vitality, would wither and die amid the dire contagion. But to drop the metaphor: our newly impressed convert is led, instanter, through all the bewildering mazes of Malan's presumptuous assurance; Mary Campbell's miraculous pretensions; Erskine's Universal Pardon; Drummond's Prophetic Dreams; and Irving's Sinful Humanity, 'æonial' dignity, and other equally 'Zoopoient'* reveries. And is it any wonder if the untaught, unskilled, unfortified novice, yield easy credence to one, and another, and another of these absurdities? Is it surprising, if he be 'tossed to and fro, and carried about with every wind of doctrine?' If he be found now holding with tenacity, and anon renouncing with remorse his crude, unstable notions? And what is the result? We have seen the loveliest emotions checked; the loftiest energies wasted; the holiest principles perverted..... Some, whose powerful genius and enlightened eloquence once took the loftiest and devoutest flights, bearing on high, upon their wide-stretched pinions, many a humbler and much-delighted spirit, to the regions of the fount of light, have now learnt, in false lowliness, to strip themselves of their plumes. No more do they attempt to rise above the grovelling level to which they have sunk; but mopishly flapping their denuded wings, they scowl on every thing that flies, or soars, beyond the little spot, which, in their estimation, comprises all that is worthy of being known and enjoyed within the compass of the universe. Others, too, we could name, who once played skilfully on 'an instrument of *ten* strings,' while multitudes listened to the symphonic melody, till their passions were alternately roused and soothed, melted and entranced; but these sweet minstrels have broken their harps, or cast them away, as sacrilegious accompaniments, and now they strike nothing but a *monochord*, whose perpetual ding, ding, reverberates on the ear like—what in truth it is—the knell of departed excellence." pp. 4–11.

But though the note is without variation, the particular string which yields its monotonous vibration, is from time to time changed, according to the whim of the performer, or the fashion of the day. At one time we hear of nothing but assurance; at another, of the personal reign, then, the sinful humanity of Christ becomes the wearisome note of *the party*; and now, pretensions to miraculous powers is the universal topic. This latter subject has, indeed, been forced upon the consideration of the religious world, so that it is scarcely possible for any individual to maintain neutrality, and to leave misguided zealots to discover their errors through the sobering effects of time and experience. Ministers who decline to propagate the delusion, are stigmatized as blind guides, and unfaithful shepherds; nor can they go on with their important work of simply exhibiting the doctrines of the cross, as the power of God unto salvation, without being called to account by some self-conceited novice, for keeping back from their flocks the pretended manifestations of the Spirit in the gifts of healing and of tongues. The private Christian who would fain walk humbly with God, and glorify his Saviour by a life and conversation becoming his Gospel, at a distance from the strife and tumult of these jarring controversies, can scarcely venture into religious society without encountering the rebukes, or perhaps the sneers of some noisy disputant, who professes to pity the unbelief which cannot receive, *without evidence*, all that is asserted respecting the revival of the extraordinary gifts of the Holy Ghost. For ourselves, we feel it to be no longer a matter of choice, but of necessity to express an opinion on the subject; and that opinion is decidedly opposed to the claims of miraculous power, asserted by some modern believers.

We are not to be *alarmed into* an admission of these claims, (as many amiable, timid Christians *have* been,) by being told that it is an awful thing to oppose the work, or to deny the influence of the Holy Spirit, who is not limited in his operations, but "divideth to every man severally as he will." Such inquiries should, unquestionably, be pursued with much tenderness of conscience; nor are we in the slightest degree indisposed to admit that it *may* possibly be the design of God to revive miraculous powers in his Church, though we do not conceive that it *is* so. But, on the other hand, an equal tenderness of conscience is due to the consideration, whether by admitting the validity of pretensions to extraordinary gifts of the Spirit, in particular instances, we may not be carelessly (to use the mildest term) if not blasphemously, attributing to that Holy Being, operations in which he has no concern. This view of the miracle controversy is deserving of more serious attention than it has yet received; and may justly tend to neutralize the scruples which many pious minds have experienced in withholding their assent from the pretensions to extraordinary spiritual gifts, which are at present multiplying around us. The whole subject, in truth, branches out into two inquiries;—Whether it be the *revealed design* of God, that miracles should, after having been long discontinued, revive in his Church?—and Whether it be *the fact* that extraordinary gifts have been exercised in the present day?

The former of these inquiries we consider as the *least* satisfactory of the two, (though by no means an uninteresting one,) since there is no passage in the Bible which *absolutely* settles the question. The advocates for modern miracles, however, are less modest in their conclusions—roundly asserting (upon this, as upon other questions, on which the most pious and learned members of the Church have been more reserved) that the Scriptures contain *express declarations* that the power of working miracles is the common privilege of the strong in faith of every period. Mr. Noel examines carefully all the passages which have been adduced on this point, and most satisfactorily points out the inconclusiveness of the interpretation which would force these parts of the Bible into a confirmation of the modern doctrine of the perpetuity of miracles. To assume that the "*gifts*" received for men, (Ps. lxviii. 18,) so plainly point out *supernatural* gifts, that it is the proof of a criminal unbelief if we do not exercise them, is one of those bold but unsupported assertions, to which no sober expositor of Scripture can subscribe; Mr. Noel justly observes, that the gifts of *grace* are principally intended, in accordance with the declaration of the apostle, (Eph. iv. 7, 8,) "Unto every one of us is given *grace*, according to the measure of *the gift of* Christ." The passage which appears, however, to be more strongly insisted on, is Mark xvi. 17, 18. "These signs shall follow them that believe: in my name shall they cast out devils," &c.

> "If," says Mr. Noel, "*all* believers were intended, we may expect to find proof that *all* actually in the primitive Church received these gifts; whereas, there is proof of the contrary. When St. Paul met at Ephesus some devout persons, whom he thought to be baptized Christians, he asked them whether they had received the Holy Ghost since they believed, (Acts xix. 2;) evidently meaning by 'the Holy Ghost,' the supernatural gifts of the Spirit. But if it had been the universal privilege of believers to receive it, they must have received it, and his question would have been superfluous...... Then the terms, 'them that believe,' must mean some of them; and if the terms may be limited at all, why may they not be limited in time as well as in extent? Why may not their application be restricted to the believers of the first age, as well as to some among the believers of all ages?.... They who would not allow this natural and necessary restriction, are obliged to resort to another restriction of it, far more unwarrantable than that which they forbid. For if the words do not mean some among believers, they must mean all that have *the faith of miracles*: but the vast majority of true Christians, for more than sixteen centuries, have been without this kind of faith..... But the new limitation is more extraordinary still; for according to it, the words do not even include all *expectants* of the gifts. Many are now said to believe in, and expect the communication of, the gifts, who themselves remain destitute of them; the terms, therefore, must be limited to those two or three persons who maintain that they have themselves *received* the gifts."—Noel, pp. 12–14.

This reasoning is conclusive in proof of the necessity of some restriction in the interpretation of this promise; and, therefore, completely undermines the argument drawn from it as an *express* and *absolute* declaration of the perpetuity of miracles, since it would obviously be assuming the very point in dispute, to maintain that the necessary restriction cannot apply to *time* as well as to *numbers*.

An erroneous conception of the *design* of miracles, lies at the root of the mistaken idea, that they are as much to be expected in these latter ages of the Church, as at its first establishment. Miracles were intended to confirm the word of God, by establishing the testimony of those "holy men of old, who spake as they were moved by the Holy Ghost." They were the credentials of prophets under the old dispensation, and of apostles under the new; though miraculous power was not absolutely limited in its bestowment, to the individuals who sustained these high commissions. When the authority of the divine word had been thus fully attested, and committed to writing, miracles appear to have ceased, as no longer having an end to accomplish. The records of the inspired canon, then, took the place of those signs and wonders by which the revelation they contain, was at first established. This view of the subject is admirably expressed in the following passages.

> "The Holy Scriptures contain a complete history of the Church of God, from its infancy in the patriarchal age, to the period when the scheme of redemption was fully revealed by Christ and his apostles, and that body of documentary testimony completed, which was to constitute, in itself, such a perfect system of doctrinal and practical direction for every successive generation, as should supersede the necessity of any additional matter of revelation, until 'the Lord' himself 'shall be revealed from heaven with his mighty angels.' We find the whole of this interesting series of the Church's history studded, as it were, with miracles, more or less thickly set, at different intervals..... They will be found to form a pretty regular chain, extending to the time when *the Canon of the Jewish Scriptures* was brought to a close. The chain is then broken, by an intermission of more than four centuries, the end of which brings us to the miracles of the New Testament. These commenced with the incarnation and ministry of our divine Redeemer, continued through the apostolic age, and were still wrought by those on whom the power had been conferred by the laying on of the apostles' hands (Acts viii. 17, 18,) until *the Canon of the New Testament*, being written and collected, went forth into the world, as 'the sword of the spirit,' to achieve, unaided by further demonstration to the senses, its own glorious and consummate victories. This point is the extreme verge of inspired authority on the subject; and unless it can be proved from Holy Scripture, that miracles were to be perpetuated to the end of time, the belief of their prolonged duration is nothing better than an approximation to Romish credulity, and boundless superstition."—*Mod. Fanat.*, pp. 63–65.
>
> "Can any one charge us with arrogance for maintaining *the sufficiency of the Holy Scriptures?* It would not be deemed either presumptuous or gratuitous, to affirm that there is no occasion for another sun, emerging from the western horizon, to assist our solar orb in its luminous course from the east, and to pour fresh floods of light on the already irradiated scenes of nature. The spirit of such assertions would be decidedly reprehensible, if couched in a form that should seem to prescribe limits to the power or sovereignty of the Most High. But when we say that the *fulness* of divine communication in the sacred Scriptures supersedes the necessity of further visions and private revelations, and all kinds of miraculous interposition, the sentiment, so far from being derogatory to the great Head of the Church, is honorable alike to his wisdom and liberality."—*Mod. Fanat.*, pp. 131, 132.

The concluding paragraph reminds us of a similar sentiment, (which we have somewhere met with,) of Luther. That pious reformer neither expected nor desired *supernatural gifts*. 'I have made a covenant,' he says, 'with the Lord God, nor do I wish that he should send me visions, or dreams, or even angels: I am content with *this* gift, that I have the *Holy Scripture*, which abundantly teaches and supplies all things necessary both to this and to a future life.'* What a different spirit dwelt in Luther, from that which exhibits its enthusiastic workings in modern miracle-seekers!

A captious supporter of the perpetuity of miracles, may easily puzzle one who is unaccustomed to habits of close reasoning, by requiring him to state *the precise point of time* when it may be affirmed that these extraordinary powers ceased to be exercised. There is a meanness, as well as a shallowness of mind, in starting difficulties of this class, which the objector must be secretly conscious have *no* real bearing on the question at issue. The simple fact of the discontinuance of miracles for many centuries, is beyond all dispute; but to ascertain the very day or year in which the last miracle was wrought in the Christian Church, is an inquiry suggested by idle curiosity, if not by a worse principle. The following observations on this subject, are not less just in argument than beautiful in expression:—

> "The difference between day and night is too obvious to be disputed; and we need not appeal to science for a proof, that the glorious orb of day sheds not its cheering light upon the midnight hour: but if the profoundest astronomer be required to ascertain the precise moment when the line may be drawn between the last beam of twilight, and the inchoation of night, by the withdrawment of the solar ray from the first darkening atom, even the sublime genius of a Newton, and the nicely calculating powers of a Herschel, would be arrested by a difficulty precisely similar in its character to that which meets the Christian logician in his investigation of the point in hand. Indeed, the analogy is very striking: for, have we not, first, the mid-day splendor of apostolical gifts; then the remaining light of genuine miracles, blended with the advancing shades of imposition, forming a sort of twilight in the first century; and, finally, the gradual merging of that twilight into the total absence of miraculous communications? Not that the Church was then left in darkness: no—its true, spiritual, and permanent light—the Sun of righteousness, shining in the inspired volume, remains, and shall remain, through every age the same, resplendent and alone; needing not the concurrent lustre of the stars, whose lesser lights emanate from its own central fire—far less, the glare of those torches which are kindled by the breath of vain, presumptuous mortals."—*Mod. Fanat.* pp. 74, 75.

It appears, then, that Scripture is totally silent on the perpetuity of miracles; that in point of historical retrospect, they have long since ceased; and that there are the strongest reasons for not *expecting* their revival. Such is our deliberate opinion:—but, after having thus plainly stated it, we do not hesitate to add, that we should deem it presumptuous to deny that it *may* be the design of God again to bestow extraordinary gifts on believers. Should such gifts re-appear in the Church, and should a pretension to them be made with the accompaniment of even *probable* evidence, no prejudice would stand in our way, to prevent us from bowing with reverence before the work of God, or from looking into the asserted claims with the utmost seriousness and anxiety. Assuredly, however, this is *not* the state of things at the present moment: *pretensions*, indeed, there *are*, in abundance, nor have we failed to give them a calm and deliberate attention; but as to *evidence*, even of a probable kind, it is altogether wanting. Indeed, it is a very remarkable fact, that, with regard to the two classes of miracles which are alleged to have re-appeared in the Church,—(the gift of healing, and of tongues)—great pains are taken virtually *to exclude an appeal to evidence*, altogether; either by making light account of the only species of proof which could fairly be applicable to the circumstances; or by so stating the very nature of the alleged miracle, as to render attestation of its supernatural character impossible.

For instance;—when a miraculous cure is asserted to have been performed, we may fairly look for clear evidence that the disease was one beyond the means of human relief, or that, if within the compass of natural causes for its abatement, no adequate means of cure were actually applied to the particular case. But none of the alleged healing wonders of the present day have been submitted to an unequivocal test of this kind, by their vindicators: on the contrary, in the most plausible of them all, the express declarations of skilful medical practitioners, well acquainted with the circumstances, have been passed over with a negligence (if not a contempt) of professional evidence but little calculated to ensure our confidence in the judgment and discretion of the parties concerned, however highly we estimate (as we unfeignedly do) their sincerity and piety.

With regard to the second class of extraordinary gifts—the power of speaking with tongues, —*the sources of evidence are at once cut off*, by the very convenient assertion, that, in the primitive Church the tongues spoken by the early believers at Corinth, and probably in most other cases, were so literally 'unknown,'† that they were understood neither by the speakers nor the hearers.‡ We are thus unreasonably required to believe the enunciators of certain unintelligible sounds, when they lay claim to an extraordinary gift of language, on the simple ground that *there is an impulse on their own minds* that the Holy Spirit suggested the utterance.—Such is 'modern fanaticism!'*

When the gift of foreign languages was originally conferred, there was no want of accompanying *evidence*; the thing was not done in a corner; the miracle blazed conspicuously forth, and doubt as to the reality of the supernatural power was, from the very circumstances in which it was first exercised, impossible. Devout Jews out of every nation under heaven were at that time dwelling at Jerusalem, who could bring the alleged gift of tongues to a test. Parthians, and Medes, and Elamites, and many others, heard the gifted linguists speak in their respective tongues. They were not required to give credit to even apostolical *impressions*; the tongues were heard, and understood; the evidence was palpable and conclusive. We are told,† however, that this speaking before auditors to whom the languages were intelligible, was an "accidental" circumstance not *essential* to the gift; that the 120 disciples spake at first with closed doors, neither understanding nor being understood. Now even this latter point is very doubtful; there is nothing to forbid the supposition that the gift of interpretation was bestowed contemporaneously with the gift of tongues, so that some persons in the Pentecostal congregation were enabled to recognise the spoken languages as living tongues. But be that as it may, the matter was immediately 'noised abroad,' though Mr. Irving, evidently prejudiced by an hypothesis, maintains, that it was *after a considerable interval*; and no sooner were these pretensions made known than a multitude of foreigners thronged together, and were confounded with the astonishing and irresistible *evidence*. How different are the circumstances attending the modern pretensions to this gift! Some deluded enthusiast utters his 'disco capito,'‡ in the midst of his own little party, and the whole religious community is required to receive it as the utterance of the Spirit; some pious but imaginative lady, carried away by her feelings, enunciates an unintelligible *jargon*, and though not an individual is present to recognise the dialect, it must pass for a revival of the gift of tongues. The only wonder is that men of established piety, and of good sense in other matters, can give countenance for a moment to such absurdities.

The account of the *first* exercise of this gift, as communicated on the day of Pentecost, is so plain, and so little in accordance with the circumstances attending modern pretensions, that it seems really superfluous to pursue the subject further; that account *ought* to be considered as fatally decisive against the claims of the present day. But the advocates of the revived gift of tongues, seek a refuge for their extravagances in the somewhat obscurer notices of its exercise among the Corinthian converts, in 1 Cor. xiv; a chapter which, whatever be its difficulties, is so far from giving the slightest countenance to existing delusions, that, in its general import, it is well calculated to abate the silly pretensions, and to lower the arrogant tone, of some modern fanatics.

That such egregious errors should find advocates among pious men, is a matter for the deepest lamentation. 'The free thinker cannot fail to laugh, while the enlightened believer mourns in secret over a mass of crudities and contradictions, that can deserve no better name than that of pious jugglery.' (Mod. Fanat. p. 95.) The miracles of the Gospel are themselves in danger of being brought into contempt and discredit, while such vain pretensions are set up; for though to every mind which bestows serious reflection on the subject, the difference between the miracles of the New Testament, and the pretended wonders of the modern sect will be apparent, it is nevertheless easy for the skeptic to make out a plausible statement of their analogy, and thus to sap the evidences of religion by a more fearful and skilfully constructed mine than has *yet* been formed under its out-works. The Christian need not, indeed, fear the *ultimate* result, but he may have just apprehension lest the faith of many who are weak in judgment should be overthrown, while materials for attack are thus *unwittingly* furnished to the bitterest enemies of the Gospel by its deluded friends.

We call, therefore, upon every one to whom the cause of the Redeemer is dear, to stand fast in the *simplicity* of Gospel truth. 'Let no man deceive you, by any means!' When *strange doctrines* are promulgated under the professed sanction of *new powers*, (or at least powers unheard of in the Church for sixteen centuries) we may justly suspect both the one and the other, until evidence and attestations the most convincing of the assumed extraordinary dispensation shall have been produced. Instead of being carried away by the influence of popular names, we should adopt the favorite motto of a learned prelate who formerly presided in the Divinity School at Cambridge, and who is said to have been in the habit of disallowing arguments grounded on mere human authority, by holding up the Bible, and exclaiming, 'En Sacrum Codicem!'—'Behold the Sacred Record!' Yes! it is refreshing to turn from the extravagances of fallible man to the precious truths of the unerring word. In that holy book, we meet with an injunction most valuable in its application to these modern pretensions. "Beloved, believe not every spirit, but *try* the spirits, whether they are of God." (1 John iv. 1.) There are not wanting materials for conducting a trial with regard to the party whose views we have found it our duty to expose.

In the first place, let us bring them to the test of *facts*. We have already shown that they give us no evidence of the substantiality of the facts they assert, and that they even reject the appeal; but we add one other instance: "What proof is there that these sounds, or tongues, are really languages, spoken languages? *I have no proof, and I ask no proof.*"§

Secondly, Is it a spirit of *meekness and humility*? On the contrary, the self-confidence of the abettors of the new opinions, is lamentable indeed.

---

* *Modern Fanaticism*, p. 74.

* Such is the affected phraseology for the simpler term, "*life-giving*."—Reviewer.

* 'Pactum feci cum domino Deo, nec mihi mittat vel visiones, vel somnia, vel etiam angelos: *hoc* Dono cotentus sum, quod habeo Scripturam Sanctam, quæ abunde docet ac suppeditat omnia quæ necessaria sunt, tum ad hanc vitam, tum ad futuram.'

† We beg our readers to bear in mind that the word '*unknown*' is not applied to the gift of tongues in the original text of Scripture; it is supplied by our translators in the sense of '*foreign*' in opposition to a *native* 'tongue.'

‡ *Morning Watch*, No. XI. p. 97, &c.

* It is with deep pain we add, from our own knowledge, that evidence has sometimes not been produced, when it appeared to be easily attainable, and has been requested.

† *Morning Watch*, No. XI. p. 89.

‡ We wish to know why it is pretended that these memorable words belong to some unknown tongue; they are two plain *Latin* words, a language of which the utterer was probably not ignorant.

To such a pitch of absurdity are these pretensions carried, that on Sunday, Oct. 16, the congregations at Mr. Irving's Scotch Church, both in the morning and evening, were disturbed by the loud and discordant voices of some who professed to speak with tongues.—Surely such have forgotten that "God is not the author of confusion!"

§ *Gifts of the Spirit*, p. 19.

"How disgusting is it, to see new converts stepping forth from the rank of learners, and dictating to those far more advanced in piety, with a forwardness and pertinacity, alike unbecoming the humility of the Gospel, and the very limited measure of their acquirements in the school of CHRIST. No zeal for the propagation of faith—even though it be faith in the miracles of Garelock—can justify a violation of the modesty that should characterize a noviciate in the science of religion; and when young ladies go from house to house, with their Bibles in their hands, teaching their elders in the faith what *they* have just learned—not from the humble prayerful reading of those Bibles, but from some '*goodly creature*,' (Morning Watch, No. VII. p. 54.) the inventor of some modern nostrum for the cure of all manner of mental sobriety; and when, as we have witnessed, they account the very individuals, who successfully prayed and labored for their conversion, blind and unbelieving, because they expect a heaven above, and not a heaven on earth—these incongruities excite a conflict of feeling between the ridiculous and the solemn, the indignant and the sad, which finds no relief but in commending those whose folly has occasioned it, to the care and conduct of an all-powerful and unerring guide, by whose agency alone they can be restrained from following one, or other, or all, of these *ignes fatui*, which are seen dancing over the putrescent corses of heresies long ago inhumed, but now brought up again to the surface of the earth, and beguiling many an unwary traveller from the 'old paths,' which will ever be found 'the good way' of safety and of peace."—*Mod. Fanat.* pp. 32, 33.

Nor is this arrogant spirit characteristic of *new* converts alone; alas! it prevails among even men of longer standing in the faith, who have been unhappily beguiled by the errors of the day; and, with very rare exceptions, it marks the whole party of whom we have been writing.

Thirdly—Is it a spirit of *love?* Does not great bitterness appear in the pages of that publication which avowedly expresses the opinions of the gifted party? Do not those preachers who advocate these sentiments, and the majority of the individuals who have imbibed them, speak with an unchristian contempt of their less discerning brethren? Some of the most venerable servants of CHRIST, men of apostolical spirit and labor, have been held up to ridicule, if not to scorn, as short-sighted and only half-instructed in Gospel truth. In short, the new opinions have made a schism in Christian fellowship, and created a breach in Christian charity, which is most lamentable. *Such* a spirit *cannot* be "of GOD."

Fourthly, and lastly (for we have no inclination needlessly to prolong so melancholy a subject)—Is it a spirit of *a sound judgment?* Far from it, indeed. To adopt the singular, though, in this point, very applicable phraseology of a leader in these notions—it is a spirit of most '*wrongous* judgment.'* It is almost incredible how much verbosity and how little argument is to be found in the writings, the sermons, or the conversations of the advocates for 'extraordinary gifts.' Such perversions of Scripture, such false reasoning, such puerile conceits, such childish illustrations, such pompous dogmatism, such idle loquacity, were never before met with as distinctive marks of a party. We quote, as an instance, almost at random, a passage from the last number of the Morning Watch, in which Mr. Irving thus expresses himself:—

> "I cannot tell how I am moved and ravished by the simple reading of the prophetic word. It frees me so that I feel like one drunk; it confines me so that I can find no orderly utterance. And when I attempt to reduce the 'fine frenzy' into forms of speech, it seems as if the quintessence escaped—the flavor and the aromatic odor, yea the delight *and the edification also*—to the transition from the spirit to the understanding, from the self-enjoyment to the communication of it. There needeth not to explain to me how he who spoke in tongues, not understanding what he spoke, was most abundantly edified; so much so that he was in continual danger of preferring this enjoyment and profit to the duty of edifying the brethren by endeavoring to produce and exhibit the inward delight in the form of intelligible discourse.†

The 'frenzy' which suggests such a style of writing as this is clearly manifest, though, we think, *extravagant* would be a more appropriate epithet than '*fine*.' But what shall we say of *the soundness of judgment* of a spirit, which thus staggers under the inebriation of its own frenetic draughts, till it 'can find no orderly utterance,' nor communicate wisdom to others 'in the form of intelligible discourse.' We will not dispute the abundant edification which Mr. Irving declares that he himself derives from such exercises; but he cannot be offended with us for assenting to his further avowal, that they contain *no edification* for the Church. The whole passage is eminently descriptive of the lucubrations and writings, not only of Mr. Irving, but of most of those misguided individuals who are so zealous in advocating the revival of miraculous gifts, and other strange notions of the day. Their personal piety, as we have again and again acknowledged, we cannot question; the talents and usefulness of some excellent individuals of this party, (though impaired by their extravagances) ought just as little to be doubted;—but when they presume to dictate to their brethren in the Church of CHRIST, as innovators in doctrine, as expositors of prophecy, or as pretenders to extraordinary gifts, they step out of their proper sphere, for they are lamentably deficient in those requisite qualifications, both of temper and judgment, which might entitle them to expect the slightest deference to their authority as pillars of the truth.

---

* *Morning Watch*, No. XI. p. 100.

† *Morning Watch*, No. XI. p. 65.

OFFICE FOR THE SICK.

For the Churchman.

CONVERSATION BETWEEN A SICK CLERGYMAN AND A CLERICAL BROTHER WHO VISITS HIM.

Visit IX.

Sick Clergyman. I am glad to see you again. It is some time since I have had this pleasure.

Visiter. I presume you know the reason.

Sick Cler. During the epidemic, which consigns so many to the grave, you must have much of your time employed in visiting your sick and dying parishioners.

Visiter. Just so. And as our divine Saviour has taught us, both by example and precept, that he came into the world to save sinners, it is the duty of his ministers to follow as faithfully as possible his blessed footsteps—and first to direct the labors of their love to those who neglect the great salvation of the Gospel.

Sick Cler. Alas! I am a poor sinner, and need your visits; but if any require them *more* than I do, compassion for their miserable state would lead me to wish that you might see them without delay.

Visiter. Great is the variety of sin and sorrow which this world of ours daily presents to view. Here, on the one hand, I am desired to visit a person who has been, through his whole life, devoted to the world, and expects me to give him hope that GOD will receive him at the last; yet I see that nothing but fear of meeting his offended Maker, operates to produce his sorrow and his tears.—On another, a backslidden fanatic tells me, 'he no longer believes in the Christian religion,'—that 'he is the machine of fate,'—that 'whatever he does is predetermined,'—and to the most solemn truths and convincing arguments, turns a deaf ear,—presents a heart cold and insensible to every holy affection.

Sick Cler. Apostacy is far worse than ignorance, as St. Peter assures us. Sad, sad state! once to have known the way of righteousness, and then to dash from his lips the cup of eternal joy! You deeply interest me,—who was this? Tell me what brought the poor deluded victim to this unhappy change.

Visiter. Fanaticism—which, in the language of the lamented Heber, "sweeps before us in the garb and with the attributes of pure and evangelical religion. The cross is on her shoulders, the chalice in her hand, and she is anxiously busied, after her manner, in the service of Him, by whose holy name she also is called;—but outstrip her in the race, but press her a little too closely, and she turns round on us with all the hideous features of envy and of rage. Her hallowed taper blazes into a sulphurous torch,—her hairs bristle into serpents,—her face is as the face of them that go down to the pit,—and her words are words of blasphemy!"

Sick Cler. Faithful picture! and drawn by a master's hand. Believing this to be the true representation of it, our Church need not be blamed for excluding this demon form, though dressed as she is in angelic garments, from her altars and her sanctuaries.

Visiter. Many are deceived; and it were well if they waked from these deceptions, before they "go hence to be no more seen." The young man of whom I now speak, will require something more than human skill to arouse him from his fatal dream.

Sick Cler. But do you suppose he had an insincere heart, as well as an unsound mind?

Visiter. I think he had a *deceived* heart. He sincerely believed the wild-fire of fanaticism to be the true light. He sincerely followed this ignis fatuus through brake and brier, till beguiled by it into the waste of an inveterate infidelity.

Sick Cler. What were the steps of his fall; for the poet has truly said, "No man is all at once very base."

Visiter. He tells me, that Calvinism occupying the place of the Gospel in the sermons which he heard,—incessant disputes on this subject, among men who professed on all other points to agree,—severe denunciations thundered from the pulpit, against those who differed from them,—these things confused his mind,—disgusted him in the very sanctuary where he thought he had found his peace, and drove him into the arms of infidelity.

Sick Cler. But he must have had either a very weak mind, or very insufficient views of religion, to be led thus easily into the paths of the destroyer.

Visiter. He did not appear deficient in mind; but I told him his foundation must have been laid in the sand, to be thus swept away: and so it was, as appeared by the reply which he made to this remark; for he appealed not to the humble and unostentatious graces of the divine life, not to the fruits of faith, not to the virtues wrought by the Spirit of GOD; but his talk was of night meetings every evening of the week, to some of which he rode six miles. He bound himself by an oath with several other young men, to meet seven times every day for prayer, which he told me he had kept up for three weeks. No camp or other similar meeting ever escaped his attention,—time, distance, weather,—nothing interfered. His business, to be sure, was injured; he became involved in difficulties; and, possibly, some trials arising out of these, might have afforded early and fearful admonitions to *examine* whether all was right *within*. But nothing, he says, shook the weak fabric of his faith like Calvinism; for, although he heard it reprobated, he loved it; it was the burthen of every discourse. It was discussed by every party, and he also found himself soon arrayed as a combatant in the list of those who were carrying on this war of opinions.

Sick Cler. This is the way that many times "false doctrine, heresy, and schism," are spread abroad by their injudicious opponents. The arguments against an error which it has never entered the mind of the hearers to entertain, are all detailed; but their confutation is a weak effort of some half-read pretender to the sacred office of a teacher; and the consequence is, that many of his hearers come to a conclusion exactly the reverse of that which the preacher has endeavored to establish.

Visiter. Such is the fact,—and here is one more poor deluded soul, whose ruin, I fear, will be charged to the account of fanaticism.

Sick Cler. This is one extreme. Let us not, in our just apprehension of its danger and detriment to the interests of pure religion, fall into the extreme of formalism; where a cold, ceremonious observance of the externals of worship and duty, leaves the heart wholly unaffected by the inward power of that divine grace "which bringeth salvation." This is what our enemies will of course be ready to charge upon us,—and we should be on our guard that the charge be not made with truth.

There was a period in the history of the Church of England, when delivered from the reign of fanaticism, the minds of the people, oppressed by the galling yoke of the arch hypocrite, seemed as if they could not be too far removed from the terrors of this wild misrule; and hence, they too much neglected the power of religion in the mere observance of its form. Many glorious exceptions to this general character must be also remembered, with a praise so much the more justly due, as they lived in an age when well-tempered religious zeal was too apt to be branded with the name of Puritanism. But in this country, and at this age of the world, we have no such causes for such consequences. All denominations of Christians are alike protected by the civil government. The Church, prominent in truth, venerable in her divine structure, stands forth a city of refuge, with walls of salvation, and gates of praise. An ardent, well-tempered zeal, guided by sound judgment, should distinguish all those who belong to this holy city of our GOD. One heart and one mind should animate us in our great work; and leaving contention for those who are "without," let every Churchman feel himself individually responsible for the reputation of the Church: thus GOD will bless us; and though the froward may still delight in frowardness,—though the enemies of primitive religion may refuse to acknowledge our peculiar claim to the character of a truly apostolic Church, yet we have delivered our own souls,—we have made our light shine before them; and if they will not glorify our Father who is in heaven, it will not be for the want of those 'works,' which are declared by an apostle to be good and profitable unto men.

Visiter. So we preach, and so I believe. But in the zeal which you so justly approve, as our ornament and becoming duty, I presume you would not have me to understand, such a disposition to compete with the surrounding sects, as will be outdone in nothing.

Sick Cler. By no means. This is an age of experiment, and many seeds are sown in the hotbeds of ignorance and vanity; and the plants are sickly, because there is not depth of earth,—and the sun is no sooner risen, than they wither away. A man need not regret his nature, because he cannot equal the horse in speed, or the lion in strength. To keep up with some in their magnificent schemes for reforming the world, we should effectually subvert the truth, and bury it beneath a mass of human inventions. No, my worthy brother, I never wish to see the Church undertaking such a race as this. On the contrary, let every true son, who has justly appreciated her venerable merits, listen to the admonition of the prophet, whose advice is not less applicable to our days than it was to his own;—"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Be so kind, my dear friend, as to offer for me some of the prayers of our excellent Liturgy.

Visiter. Let us pray.

"Our Father, who art in heaven," &c.

"Almighty and everlasting GOD, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the GOD of all mercy, perfect remission and forgiveness, through JESUS CHRIST our Lord. *Amen.*"

"O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through JESUS CHRIST our Lord. *Amen.*"

"O LORD, we beseech thee mercifully to receive the prayers of thy people, who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through JESUS CHRIST our Lord. *Amen.*"

"O ALMIGHTY GOD, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; give us grace, that, being not like children, carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through JESUS CHRIST our Lord. *Amen.*"

"O Almighty and everlasting GOD, who didst give to thine apostle Bartholomew, grace truly to believe and to preach thy word; grant, we beseech thee, unto thy Church, to love that word which he believed; and both to preach and receive the same, through JESUS CHRIST our Lord. *Amen.*"

"O ALMIGHTY GOD, who hast built thy Church upon the foundation of the apostles and prophets, JESUS CHRIST himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple, acceptable unto thee, through JESUS CHRIST our Lord. *Amen.*"

"The grace of our Lord," &c.

ECCLESIASTICAL.

WE extract the following article from "The Christian Guardian," a Canadian paper, devoted to the interests of the Methodist connexion. We do not sanction *all* its statements, nor do we entirely concur in its anticipations: but the latter harmonize, in the main, so nearly with our own, that we gladly afford them currency,—the more so, as the source whence they proceed is not liable to suspicion of undue partiality.

PROSPECTS OF THE [ENGLISH] ESTABLISHED CHURCH.

This is a subject of absorbing interest at the present time. To the friend and enemy of political and religious corruption—of oppression—of good government—of civil and religious liberty—of pure religion—of general knowledge and national happiness, this subject wears an aspect of deep and solemn importance. In Great Britain, since the loss of the Reform Bill, by the votes of the Bishops, it has become identified with the great question of Reform. It is the leading topic of remark in every British Journal that we have seen—(and we have within the last week read extracts from nearly twenty)—it is the subject of speeches and resolutions at every public meeting: the people of the mother country seem to be talking about it when they rise up, and when they lie down—by the way, and at the fire-side—in public and private—on all occasions, and under all circumstances.

What, then, are the prospects of the Church? and what appears to be the voice of the nation respecting it? We answer, that, in our opinion, the prospects of the Church, as far as it stands identified or connected with the interests of true religion, were never more promising. Excellences it undoubtedly possesses,—it contains a large number of pious and learned men, and an extent of means to benefit mankind scarcely to be estimated. Its excellences are now obscured by an unhallowed vassalage to state legislation,—the lights of its most learned and holy men are hid in the bottomless pit of secular patronage,—its vast and nameless means are for the most part inoperative, or worse—under the control of the ruling orders of the clergy, whose favor is in a great measure disposed of like goods at auction.

To these facts, the great body of the nation have hitherto been insensible; and comparatively few have been the individuals, and presses, and associations, that had knowledge, resources, and influence, to stem the torrent of overwhelming interest and power brought to bear against their spreading such unwelcome and reforming truths before the nation. But to this state of things, the influence exerted in the late English elections, by the Established Clergy, and their more recent vote in the House of Lords, have completely unmuzzled the press and opened the eyes of the people; and their voice now is, from one end of the kingdom to the other—"Let the union between the Church and the State be dissolved,—this is the primary source of all our wrongs and sufferings,—this has nearly exhausted the resources of the nation,—left the mass of the people in ignorance, and consecrated corruptions and vices by wholesale,—let the truth be loosed and go free, as it was bid by its divine Founder,—and let us have equal representation, cheap government, and free institutions." Such is the voice of the people. For illustration, we refer our readers to the *gleanings* on the last page, only remarking, that we have selected the examples under this head out of scores of the same kind, detailed in our last file of English papers. The English press—both city and provincial—speaks the same language. Indeed, sentence against the Establishment, has in effect gone forth from the Throne—from the lips of the Premier and Lord Chancellor. The prospect, therefore, is, that as an *establishment*, it may be said of the Church, "This year thou shalt die." But as a *Church*, we trust it may be said of it, "This year thou shalt begin to live." Not that we would be understood to say, that the present union betwixt the Church and the State will be dissolved this year. The serpent does not die suddenly, or without obstinate resistance. But the Reform Bill, when passed—as pass it must and will, and probably has ere this time—will lay the axe at the root of the tree. Church reform stands next in order to Parliamentary reform; and the indiscreet and violent conduct of its heads and ruling dignitaries, will hasten that reform, and render it more thorough and complete. The consequence will probably be, that a large proportion of the existing abuses will be corrected, and after the decease of the present incumbents, the exorbitant revenues of the Church will revert to the crown, to pay off the national debt, and thus lighten the taxes of the people; unless the ill-advised conduct of the professed friends of the Church, should work the nation up to such a pitch (which is not unlikely, if we may judge of the future from the past,) as to sweep away the whole fabric of the Establishment to the very foundation, before the resistless torrent of popular indignation.

Another circumstance favorable to the prospects of the Church is, that the pious part of its ministers and members are betaking themselves to fasting, to special prayer, and fervent efforts to avert impending evils, and stem the torrent of corruption and infidelity. These pious men (whose number is large and respectable) are said to constitute the *salt* of the Church, even in the estimation of the people: and under the influence of their prayers and exertions, we doubt not but that GOD, who promised to spare the guilty city for the sake of ten righteous, will, in wrath, remember mercy to a corrupted Church, and cause the present agitations, and approaching reforms, to be but the separating of the dross from the gold, and of bringing into the field, unbought and unfettered, a glorious army of faithful men, who will run to and fro and increase knowledge throughout the nation, and whose praise shall be heard in all the churches.

MISCELLANY.

LIGHT READING.—The Albion of the 14th inst., contains an account of the last days and dying hours of Mr. Salt, the distinguished traveller; late British Consul General in Egypt.

The whole narrative is interesting, but too long for insertion. We extract the following episode, on account of its strong bearing upon a much-disputed point. In questions of morals, the testimony of a dying man, just preparing to render in his account of good and evil, is always allowed a peculiar weight. Its importance rises rapidly, when the leanings of the witness are toward the side against which he gives his evidence. Such is the character of Mr. Salt's proceedings with relation to his condemned writings. An avowed disbeliever in the doctrine of human depravity, and in the divine origin of a large portion of the Scriptures, he was little likely to have any bias toward the austerity and bigotry with which some are willing to charge the caution of consistent Christians. The narration of his death-scene, shares too evidently in the same peculiarities, to be liable to the least suspicion of withholding any thing which might have tended to set the conduct of his friend in a light different from that in which it now appears—as proceeding from dissatisfaction with his light productions, *because they were such*. Let the *religious* professors of light reading and novels, see how they were regarded by a dying man, harassed by no instilled scruples of over-strict religionists; and let them remember that they too must die!

"The preparations were at length completed for the journey, and Mr. Salt, in a state of extreme debility, was conveyed from Mr. Briggs' to his own house, where he spent several hours in examining his papers. It was evident that he regarded it as a final arrangement; and when looking over his private letters, he frequently shed tears. It was a sad spectacle. He sat leaning over his table in the dining-room, supported by pillows; a death-like paleness on his features, and a melancholy solemnity in his air, which was in keeping with the task he was performing. He was attired in his undress uniform: and those who have witnessed in Italy the appalling custom of dressing up the dead for the last ceremony, may form some conception of the scene we had before us. The doctor (for such is the title given to the members of every branch of the medical profession in the East) was employed in laying before him the various papers he asked for, in sealing up some, and destroying others. In the midst of the occupation, when coffee was brought in, he said to Mr. Montefiore—

"'Well, doctor, when a man is leaving his own house for the last time, you will not deny him a parting cup.—It is not very long since you saw me at the head of this table with all my friends about me; to eat, and drink, and be merry, was then our business, but to-morrow it is to die.'

"'That morrow, sir,' replied Mr. Montefiore, 'I trust, will be a very distant day; this detestable climate of Alexandria, depresses the spirits of every one.—No man thinks his life worth a three years' purchase; yet a trip along the Nile gives a renewal of vigor to the constitution, and without it, no man could live here.'

"The invalid shook his head; his only reply was, 'There is one consolation—a man can die any where.' There was a general silence, and it was only interrupted by an intimation to the doctor, to proceed with an examination of the papers. He asked to see a letter which Mr. Montefiore had put aside; it was written in a small hand; he trembled when he opened it; he shed no tears while he perused it, but his eyes were riveted on the signature for several minutes; at length he folded it up slowly, and put it in his bosom, and merely said to Mr. Montefiore, 'Go on, sir.' That letter was from his deceased wife. He loved her to distraction, and her loss was a death-blow to his happiness. The next roll of papers he examined, was a collection of his early poems, with which Mr. Montefiore was well acquainted, and nothing but the strongest remonstrances could have preserved the largest proportion of them from the flames. Mr. Montefiore thought highly of their merits; he said it was not only injurious to Mr. Salt, but an injustice to the public, to destroy them; their publication, he was sure, would add to his reputation.

"'If I were a young man,' replied Mr. Salt, 'they might procure me notoriety, but that sort of notoriety can do the dying no good; and were I desirous of being better talked of after death than I have been living, there are other papers I might be more desirous of giving to the public. These letters,' he added, taking up another packet, 'are part of my correspondence with Belzoni, and they would exhibit the secret of that jealousy which induced him, while carrying on his researches at my expense, to load me with imputations, which, in health, I had neither the inclination nor leisure to refute; and now, in sickness, have still less. Burn them with the rest: my remembrance of the quarrel shall be buried with their ashes.'

"The next roll of papers which came under examination, was a voluminous manuscript, which had occupied his intervals of leisure for the last two years. It was a work of fiction, illustrative of the manners of the Levantines; and, though the work was not completed, it would have made a very curious and valuable addition to our knowledge of this people. Mr. Salt had often spoken of the success he anticipated for it, in sanguine terms. He glanced over a few pages of it, put it down, and then took it up, read over a few sentences more, and at last flung it from him. It was a painful struggle; but it was the hand of death which was exercising the office of the critic, and the levity of the tone of health and cheerfulness stood a poor chance of approval in such a scrutiny. An order was given for its destruction: Mr. Montefiore affected not to hear: it was repeated, but he still refused. Poor Salt manifested some symptoms of impatience; he snatched up the papers, and threw them into the grate; but it was a momentary impulse of displeasure, for, resuming his former tone, he said to Mr. Montefiore—

"'Well, doctor, you would not have done for Brutus' freedman; you have forced an author to be his own executioner. It is not an easy task to lay violent hands on one's own book; you should have given it a quietus;—one might have expected such an act of friendship from a physician.'"

"BEWARE OF COUNTERFEITS!"

WHEN this admonition has no higher aim than the protection of a quack medicine, it need interest but few. It is but rogue against rogue; and then, proverbially, honest men expect their rights. Not so when truth is at stake,—when religion is prostituted to party uses,—when the pure word of GOD is adulterated and abused. It becomes then a question in which all are concerned; and every lover of truth, every religious man, every worshipper of GOD in sincerity, is concerned to make common cause against the parties to the deception. Nor does it materially affect the subject whether the attempt at perversion be gross, or insidious,—be in a matter of small, or of great moment. The *quo animo* is the same. The progress from little to more is easy;—it being the first step which costs. The effect in shaking the confidence of men, and in undermining the foundations of the faith, is identical in character, and equal in extent.—An edition of the New Testament is before us which calls, on these principles, for the unqualified reprobation of every honest man in Christendom. It bears no title of "improved version;" gives no indication, from title page to colophon, that it is not the received translation, *verbatim et literatim;* but, like the Oxford editions, is described as "The New Testament of our Lord and Saviour JESUS CHRIST, translated out of the original Greek, and with the former translations diligently compared and revised."—Yet, in 1 Peter ii. 25, instead of "are now returned unto the Shepherd and Bishop of your souls," it reads, "*unto the Shepherd and* OVERSEER *of your souls.*" Let no one say that it is but a verbal change, and that the Greek word for *bishop* is literally *overseer*. Very true. But so does the Greek word translated *deacon* mean literally *minister;* and the Greek word which is rendered *elder*, might, with the same propriety be rendered *presbyter*. To be literal here, however, would serve no turn. To expunge the *name* "Bishop" from the Bible would be an admirable preliminary to the extinction of the *office* of bishop from the Church. *In every place*, therefore, where it occurs, it *is* expunged, and "overseer" is substituted! Magnanimous achievement! Most Christian stratagem! Unanswerable refutation of the Episcopal constitution of the Ministry! The word "bishop" does not occur in the New Testament—"argal," down with the Bishops!—The imprint of this admirable specimen of anti-episcopal honesty deserves and shall receive commemoration—"NEW-YORK: PUBLISHED BY R. SCHOYER. LUDWIG & TOLEFREE, PRINTERS: 1831." Let it be branded!

This is not a singular attempt. In Cromwell's time the "kingdom of heaven" gave place, in a revised edition of the Scriptures, to the "*commonwealth* of heaven." And we ourselves have seen a copy, printed nearer home, in which, to support the congregational principle of ordination, the apostles were made to say, "Wherefore, brethren, look ye out among you seven men of honest report, full of the HOLY GHOST and wisdom, whom YE may appoint over this business." We confess, that we had thought that in these days of light and knowledge, all such attempts to lead men into error were exploded. We had supposed that Protestants were willing to stand or fall by the Scriptures as they are. At least, we had supposed that when we were to have an "improved version," we should be told of it in the title page. But we were wrong. Episcopacy must be put down. Bishops are "rags of Popery." Scripture, to be sure, is on their side. All history confirms their claims. Reason and expediency combine in their behalf. They cannot, therefore, be *reasoned* out of the way. It does not answer to *burn* them now—*unless in effigy.* The name—it is the last resort,—must be made unscriptural. A deliberate fraud is practised in the word of GOD,—and all for his honor and glory!

The device is as weak as it is wicked. No essential part of the argument for Episcopacy is thus affected. It still stands immoveable, upon pillars of adamant. Yet though there be no venom, there is malice in the bite. The assault is not a whit less vindictive because it recoils upon itself. It is the will, without the power, to harm. Will not honest men take the alarm at such attempts? Must not the cause be desperate that will resort to them? Should not they who reject a system which is so assailed, examine cautiously whether they have not been cheated into its rejection?—Let the lovers of the truth be on their guard. Let them look well what editions, even of the Scriptures, they put into their children's hands. The enemy is on the alert. His name is Legion. Be not ignorant of his devices. "Beware of counterfeits; *for such are abroad!*"

THE CHURCHMAN.

SATURDAY, JANUARY 21, 1832.

Two dollars and fifty cents, payable in advance, will be the price per annum of subscription to this paper, from and after the first of January, 1832. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP, FOR CONFIRMATION.—January 22d, Grace Church; 29th, St. George's Church; February 5th, Zion Church; 19th, St. Luke's Church; 26th, All Saints' Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church.

NEW-YORK PROTESTANT EPISCOPAL MISSIONARY SOCIETY.—The period has recurred at which this eminently useful Society makes its annual appeal to the Episcopalians of the city for their aid. Formed to spread the Gospel in its purest form, and hitherto blessed with uncommon success in its procedures, the Society has well chosen the season of *Epiphany* for this appeal. What heart, that is sensible of the value of the ever-blessed Gospel, can revert to the *manifestation of* CHRIST *to the Gentiles*, and not be melted in adoring gratitude for the mercies it enjoys?—and not be softened with compassion toward those who have them not?—and not be enlarged in deeds of charity, to the extent of its ability?

The appeal of our most useful DIOCESAN Missionary Society is this year made under very peculiar circumstances. We beg the serious attention of our readers to a brief statement of their nature.

Until now, its progress has been steadily, and, for some time most rapidly, *onward.* For the last six years, the receipts have been as follows:

1826,	to the Dispos. Fund,	$1364 40;	Perm. do.	$273 01
1827,	" "	1431 21;	"	372 50
1828,	" "	3059 60;	"	510 25
1829,	" "	3335 43;	"	638 75
1830,	" "	3340 16;	"	281 00
1831,	" "	3209 53;	"	605 00

The yearly payments to the Committee of the Diocesan Convention for Propagating the Gospel in the State of New-York, have been proportionably increased from $1250 in 1826, to $3000 in 1831; by which increase, the Committee, in its turn, has been enabled to enlarge the number of missionary stations, from *twenty-six* in 1826, to *forty-nine.* The demand for missionary labor has not only kept pace with this increased supply, but far outstripped it; and yearly, the Bishop, and his coadjutors of the Committee, have been compelled to the painful measure of refusing entreaties from numerous quarters.—The present year, the redoubled urgency and greatly augmented number of such solicitations, have in a manner enforced compliance, to the extent of *an additional increase* from FORTY-NINE TO FIFTY-SEVEN stations. In these fifty-seven stations, *forty-four* missionaries (an increase of *four* from last year,) are employed: but several of the most important stations are now vacant, and in pressing need of supply; while the labor in others has increased to such an extent as to render division necessary. The forty-four missionaries now engaged, receive each the pittance of $125 yearly; making a total of expenditure for the present year, (with the recognised stations *scarcely more than three-fourths supplied*) of $5500: while the amount last year expended by the Committee for Propagating the Gospel, was only $4401. Thus there is an INCREASE OF EXPENDITURE to the amount of $1100, to be provided for in the present year.

Now, judging from past experience, this additional burthen must fall upon the New-York Protestant Episcopal Missionary Society. For of the $4400 spent last year, $1000 was a stated donation from the Society for the Promotion of Religion and Learning; ONLY $400 (to the shame, with some honorable exceptions, of our country brethren, be it spoken!) was contributed by the diocese exclusive of New-York; and the remaining $3000 was given by the Missionary Society. That the Society for the Promotion of Religion and Learning will increase its grant, there is no hope; that the diocese generally will enlarge its contributions, there appears to be little prospect: the Missionary Society, then, must redouble its exertions, and for $3000 given last year, raise and pay over $4100 this.

What is the prospect that this will be done?

Let our readers judge, when they learn the fact—the appalling fact—that at this period last year, there were already $1805 in the Treasury, whereas now, *only* $865 have been as yet paid in—a deficit of NEARLY A THOUSAND DOLLARS!

If these facts are not adapted to arouse New-York Churchmen to an extra effort, we know not what can be. What New-York Churchman needs information as to the amount of good done by his diocesan Missionary Society? Look at the HUNDRED AND THIRTY PARISHES raised, and growing, in what thirty years ago was a howling wilderness, and recognise, under the fostering hand of GOD, ITS work! Look at the summary of its missionaries' reports for last year, and see one year's harvest of the good seed IT has sown. And now, when Providence and our destitute brethren have constrained it to put forth increased energies, shall we desert it in the hour of its utmost need? Forbid it, charity! Forbid it, justice! Forbid it, every honorable and generous feeling that should swell the bosoms of men and Christians. And for what end are these energies put forth, in behalf of which our aid is thus demanded? For the gathering into CHRIST'S garner of the souls which he gave his blood to purchase. Let him who would without check of conscience join in that petition, "Spare thy people whom thou hast redeemed with thy most precious blood," see that his efforts to secure the full purchase of redeeming blood, by 'adding to the Church daily such as may be saved' be not wanting! Let him who would not mock his Maker with empty words in the prayer, "Thy kingdom come," see that he do his part to advance that kingdom, by 'doing good,' especially to the household of his own faith!

Communicated.

MISSIONARY COLLECTIONS.

ON Sunday morning next, the 22d, sermons will be preached, and collections made, for the benefit of "The New-York Protestant Episcopal Missionary Society," in the associate Churches of *Trinity, St. Paul's,* and *St. John's,* respectively. An increased number of Missionary Stations this year, calls for the liberal bounty of the friends of the Church to sustain them,—to those friends the Society with confidence appeal for aid and support in the important and blessed cause.

ANNIVERSARY OF THE NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.—This interesting celebration was held at the Mission-Church of the Holy Evangelists, agreeably to the requisition of the Constitution of the Society, on the evening of the 12th instant; the Right Reverend President of the Society in the chair. A large and respectable attendance, representing generally the congregations of our Church in the city, testified the interest universally felt in the institution. The congregation having united in devotions, conducted by the President, and in singing the 100th Psalm, was addressed at some length by that officer. The reading of the Annual Report, by the Rev. Benjamin I. Haight, followed. The statements of this document furnish abundant matter for encouragement and gratitude:—Encouragement from the proof afforded by the facts which the report exhibits, of the wisdom of the plans and past measures of the Board, and of the success which has already crowned them:—and gratitude for the rapid accomplishment of their hopes, in the harmonious progress of their arrangements, and the important benefits which have already resulted. It is not among the least interesting information which the report furnishes, that there are connected with the Society's first Mission-Church, a Male, Female, and Infant Sunday School, already numbering twenty-six zealous and efficient teachers, and one hundred scholars,—*many* of the latter having been in whole or in part clothed by the benevolent individuals who have sought them out, in order that they might attend the schools. The sight of these most choice objects of an expansive Christian charity, ranged on the Lord's day around the chancel of the Mission-Church; with the knowledge that they have been brought there by means of actual and repeated visits to the houses of their parents, with whom a channel of communication and religious influence is thus opened,—furnish proofs of the value of the institution, and an appeal to the sympathies of Christians, which, were they alone, must be unanswerable and irresistible. The Report is now in press, and will be shortly given to the public. The following were the proceedings which occupied the remainder of the evening.

On motion of Ogden Hoffman, Esq., seconded by Edward N. Mead, Esq.,

Resolved, That the Annual Report just read be accepted, and printed and circulated under the direction of a special committee.

On motion of the Rev. Benjamin C. Cutler, the Society's first Missionary, seconded by the Rev. Manton Eastburn, Rector of the Church of the Ascension, N. Y.,

Resolved, That the prospect of success before this Society encourages us, under GOD, to proceed.

On motion of Gideon Lee, Esq., seconded by Mr. Floyd Smith,

Resolved, That the Society approve of the proceedings of the Managers, and urge them, in reliance on Divine aid, to persevere.

The addresses of the several gentlemen who moved and seconded these resolutions, while they testified to the strong hold which this happy enterprise has taken upon the hearts of our fellow Churchmen, added greatly to the interest of the celebration. The public exercises were closed by singing the favorite 25th Hymn, prayers, and the benediction of the Bishop. May the rich blessing of the Author of the Gospel of salvation rest upon the labors, and multiply a hundred fold the successes of all who have the happiness to stand among the friends and patrons of our City-Mission!

GREEN BAY MISSION.—A wood engraving, representing the Mission Buildings, &c. at Green Bay, will be inserted in our next, with a description by the Rev. Mr. Cadle.

PUBLIC SCHOOL EDUCATION.—A highly esteemed friend informs us, that our remarks on this subject, in the Churchman of the 7th inst., have been misunderstood, as implying censure upon the conductors of the Public Schools. We are at a loss to conceive how such misunderstanding could originate. We blamed *the system* on which they are conducted: but every one in the least acquainted with the subject knows, that that system is wholly out of the control of the diligent and faithful philanthropists who perform the laborious duty of superintending its operation. *Public* schools, in our country, MUST be destitute of '*religious* culture and training,' for they are open to the children of Jew, Turk, and Infidel, and cannot infringe upon the rights of parents; and we leave it to those who have tried the experiment, to settle the value and efficiency of 'moral' education not based upon religious principle. We cheerfully insert the following extract from the Twenty-fifth Report of the Trustees of the Public School Society of New-York, exhibiting a statement of the precise amount of religious and moral influence possessed by their schools, which, from personal knowledge, we can vouch to be correct. We will offer no other comment than the remark, based upon considerable experience, that 'reading' and 'Scripture lessons,' as school exercises, and the formal opening of the school with the reading of a portion of the Scriptures, differ vastly from 'religious training,' and in nine cases out of ten, remain wholly unproductive of practical effect.

"The Trustees are aware, that in their annual reports, the subject of religious instruction has been but seldom adverted to; satisfied, however, that in a Christian community, a Christian education should be given to all its children, they have not been unmindful thereof; *but there are circumstances connected with the subject, and with this Institution, which render it expedient that the degree of attention given to this important branch of education should be limited, and that it should not in any degree partake of a sectarian character.* The schools are opened in the morning by the teachers reading aloud a portion of the Holy Scriptures, the children being seated and in silence. Most of the reading lessons on cards used by the younger classes, are selected from the volume of Inspiration; and the 'Scripture Lessons' and Testament, are regular class-books, daily read in all the schools.—But for the Sabbath Schools, the Trustees would feel themselves bound to pay more attention to this interesting subject; and they would not remain satisfied, did not their stated periodical inquiries show, that a very large proportion of the children do attend those schools, and that of the balance, nearly all are in the habit of frequenting places of worship with their parents. On the first of April last, of 5927 children belonging to our schools, excepting the Infant School and No. 9, 4324 are reported by the teachers to be Sunday School scholars; and of the remainder, 959 are stated to be attendants on places of worship.—*Report,* &c., p. 5, 6, 7.

The long article on our first page,—we beg that our readers may not be deterred from undertaking its careful perusal, although its length is greater than we anticipated,—upon the subject of modern fanaticism and miracles,* will be found very able and interesting. The following upon the same subject was in type for our last number:—

THE REV. EDWARD IRVING.—The Albany Argus of the 31st ult. contains extracts from London papers, detailing at length, and with a view of holding up to ridicule—(deserved, if so awful a delusion *can,* by any, be contemplated without commiseration)—the proceedings of this infatuated man and his followers. Well does the Editor of the Argus remark, 'the tale is not without its moral.'

The following is the opening paragraph of the London account.

"Mr. Irving's Church, in Regent-square, was attended on Monday morning by great numbers of persons, who flocked thither from all parts of the metropolis, for the purpose of hearing those 'manifestations of the Spirit,' which formed the chief topic of the Rev. gentleman's discourse on Sunday. The interest excited by these 'manifestations,' may be judged of by the fact, that although the service commenced as early as half-past six, and the morning was bleak and cold, the body of the church was filled with respectable people of both sexes, even before the appointed hour. Whilst Mr. Irving was engaged in reading a chapter from the Acts of the Apostles, the voice of a man was suddenly heard, who harangued the congregation in the unknown tongue, and concluded by interpreting the words he had uttered. Shortly afterward, a woman raised her voice, and gave another specimen of the 'operation of the Spirit,' which was followed by an interpretation. The next part of the service was a very long prayer from a gentleman, who beseeched the Almighty to restrain the scoffers, whom he warned, that whilst they imagined themselves mocking human creatures, they might, in fact, be mocking the HOLY SPIRIT! At the conclusion of the prayer, a lady, whom we understand to be a Miss Carsden, or Carsdeil, commenced an address or oration, and we were enabled to catch a few of the words," &c.

The article proceeds to detail the jargon of the speaker, and its interpretation. These sentences will serve to show the character of the proceedings. As to their effects on the auditory, take the following:—

"There was nothing unearthly in the tones in which this was spoken or sung, but the voice was powerful and sonorous; and, resounding through the church, was well calculated to inspire the hearers with a feeling of awe. The female part of the congregation were evidently much affected—every sound of the speaker's voice seeming to produce a thrill of horror among them. At one period, an elderly woman cried out, 'O save us!' and it was supposed by those who occupied seats in a remote part of the church, that she had been suddenly endowed with the gift * * * * * * but it soon became evident that the poor woman cried out from a feeling of sheer terror. The whole service was conducted with a solemnity well calculated to make a deep impression."*

The Argus comments upon the whole as follows:—

"In another column will be found the accounts given by the London papers, of the religious extravagances for which the Caledonian chapel of the Rev. Edward Irving has become so notorious, and which have caused so much excitement in the British metropolis. The subject is not, perhaps, treated with more levity than a delusion so absurd as a pretension to the miraculous 'gift of tongues' deserves to be; indeed, it is questionable, whether ridicule is not the only weapon by which it can be successfully exposed.

"As early as the year 1824, Mr. Irving had gained for himself an almost unprecedented, and it would seem, not altogether unmerited, popularity, as a Calvinistic preacher of the Kirk of Scotland;—a notoriety not a little augmented by the publication of his "Four Orations for the Oracles of GOD,"—though distinguished rather by their quaintness, and affectation of an obsolete style and mode of thinking, than by any thing else. Indeed, the true secret of his popularity, at that time, is said to have consisted not so much in the intrinsic worth of what he uttered, as in the 'unlimited and daring license of manner with which he mixed the sacred and profane together, the carnal and the spiritual man, the petulance of the bar with the dogmatism of the pulpit, the theatrical and the theological, the modern and the obsolete:'—to these he added, (says a London periodical, of 1824,) 'uncommon height, a graceful figure and action, a clear and powerful voice, a striking if not a fine face, a bold and fiery spirit, and a most portentous obliquity of vision, which threw him to an immeasurable distance beyond all competition, and effectually relieved whatever there might be of common-place or bombast in his style of composition.' The anomalous character of his preaching—now quoting Shakspeare, now going out of his way to 'bandy dialectics with modern philosophers, or to make a thrust at a cabinet minister'—now 'dealing damnation round the land,' and kindling up the eternal 'flames anew, with the very sweepings of skeptical and infidel libraries'—was well calculated (we quote the New Monthly) 'to excite a pleasing horror in the female part of the congregation.' With a character of the most simple, primitive, and pastoral piety, he seems to have assumed also that of exclusive sanctity, 'sparing neither politicians nor rulers, moralists or poets, players, reviewers, or magazine writers—the resorts of business, or places of amusement;'—and keeping the 'public in awe, by insulting all their favorite pursuits.'

"Such was the commencement of a career, which has resulted in the fanatical extravagances to which we refer; from a self-constituted censor of the opinions and pursuits of others, Mr. Irving has become a believer in, if not a pretender to miraculous gifts, and the abettor of a delusion, if not as fatal, at least as mischievous as the witchcraft mania of the last century. The tale is not without its moral."

LITERARY.

THE PRIVILEGES AND DUTIES OF AN AMERICAN CITIZEN. *A Sermon preached in Trinity Church, Utica, on Thursday, December 8, 1831; the day of the annual Thanksgiving in the State of New-York.* By Benjamin Dorr, A. M., Rector of said Church. Utica, Maynard, 1831.

WE have been favored with a copy of this discourse, written in a very feeling and animated strain,—from the text 1 Samuel xii. 23, 24. 'I will teach you the good and the right way; only fear the LORD and serve him in truth with all your heart; for consider how great things he hath done for you.' The blessings and advantages enjoyed by this nation,—natural, civil, literary, and religious, very properly form its subject. We extract the following passages. In answer to the question, "How are these blessings to be preserved?" the author writes as follows:—

"Would we, then, see our beloved country continue, as she now is, powerful, prosperous, and happy—our government and laws respected and obeyed—our rights and liberties secured—our lives and property protected—and order and harmony every where prevailing—it must be, I repeat it, a *religious nation.* I say not a *moral,* but a *religious* nation;—for it is impossible that good morals can long continue where there is no religion. There can be no security for private virtue, but in a deep and abiding *religious principle,* which enters the heart, and renews and sanctifies the whole man. Moral integrity—self-respect—esteem for the world's opinion—may do much to form the outward character; but, in the hour of strong temptation, they are as chaff, which the wind scattereth away. But when Divine grace illuminates the understanding,—purifies the will,—and sanctifies the affections,—then man becomes moral from principle. He must then be a virtuous citizen—a firm patriot—a dutiful subject—a faithful friend—a kind parent, and husband, and brother—because a sincere Christian. Remember, therefore, that *private virtue* can alone secure *public happiness,*—and that *religion* alone, can be your security for *private virtue.*"

Questions and Notes, Critical and Practical, upon the book of Genesis: Designed as a general help to Biblical Instruction. By George Bush, Author of the "Life of Mohammed." New-York, John P. Haven, 1831.

WE have not had leisure to examine this volume, (of 450 pages, 18mo.,) but a cursory inspection satisfies us that its crowded pages will be found replete with learned and curious investigation; and that the minister of a parish who is willing and able to bestow the attention upon his Bible class which that important branch of parochial duty deserves, will find this not the least among his helps to the understanding and explanation of the first and best of all written books.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—January 13, in St. Stephen's Church, in this city, Mr. William M. Carmichael, was admitted by the Bishop of this Diocese, to the holy order of Deacons.

By the same, on the 15th inst., Mr. George Fiske, from the western part of this state, to the same holy order.

CONFIRMATION was administered at St. Mark's Church, in this city, by Bishop Onderdonk, on the first inst., to 15 persons; and on the 8th inst., at Christ Church, to 60 persons.

This apostolic rite was administered by Bishop Bowen, in St. Michael's Church, Charleston, on the 16th December. The number confirmed, belonging to the four city-congregations, was 53.—(*Charleston*) *Gosp. Messenger.*

CLERICAL CHANGES.—The Rev. Cyrus Stebbins has resigned the Rectorship of Christ Church, Hudson.

The Rev. James P. F. Clarke has resigned the Rectorship of Christ Church, Cow-neck, L. I.

SUMMARY.

LETTER TO THE EDITORS OF THE BANNER OF THE CHURCH.

House of Reformation, Dec. 17, 1831.

I do not send the following because it is deserving of public notice, but as a good example for the young and poor. It shows them that they ought to do good, and how they can do good, in the best of all ways, by *self-denial.* You will recollect that the second morning lesson for the third Sunday in Advent contains the account of the commencement of John Baptist's preaching, and when, from its serious fervor and benevolent reproof, the people with sympathizing anxiety asked, "What shall we do?" he replied, "He that hath two coats, let him give to him that hath none; and he that hath meat, let him do likewise." I took these words for my morning text, and taught my boys that the Gospel of JESUS CHRIST requires us all to give, even of our very necessaries, to those who have none. The rule of the text does not apply except to the giving of the *necessaries* of life. I then, according to a usual custom, asked them several questions, viz: "If you had but one piece of bread for supper, and knew not how to get any more, and you should meet with a boy who had nothing for supper, and could get none, ought you to do any thing for him?" "Yes." "What?" "Give him half." "If you had a jacket, and a coat both, which were necessary for your decent appearance, but you met with one who had only a ragged *summer* jacket for winter, what ought you to do?" "Give him one." "If you had a bible and testament, ought you to give either to a boy who had none, but desired one?" "Yes." "Which?" One said, "The bible," several, "The testament," which was considered right, because, if we could not divide equally, we might give the preference to ourselves. "If you had two knives, ought you to give one to a boy who had none?" "No." "Why?" "A knife is not necessary for him." "If you find a boy wandering in the streets on a cold night, because he has nowhere to sleep, and you had only a bed large enough for one, and could get no other lodging, ought you to do any thing for him?" "Yes." "What?" "Let him have it." "No, you are not bound to, unless he needs it more than you." "How much are you bound to do, by the rule of our text?" "Let him have half the clothes, or sleep in it half the night." I added, Such is our duty, and we cannot avoid it, without breaking the law of GOD, and the precept of the Gospel. I told them very briefly of the sufferings of many poor people;—that some had not a bit of bread for their dinner, or perhaps supper, and that if any of them wished, they might contribute their luncheon at noon.* After the service, when I met them in the assembling room, I cautioned them not to give unless they did it freely; "for the LORD loveth a cheerful giver." Some gave, and some eat their luncheon. There were 68 of the former. Some wished to give their supper also. This I discouraged, thinking it might be mere excitement. The next morning, I told them I should send their gift to the poor, and would send with it for my part —— dollars. As a night's sleep will generally cure what is mere excitement on such a subject in a boy, I was particularly pleased to find their interest not diminished. One boy came and laid a cent on my table, then another, and another, some two, three, six, ten, twelve, and one fifty. I feared they might go so far as to regret it afterward. And I cautioned them, telling them they might wish it back, if they should wish to buy any thing;—but they went on, and other members of our household, excited by their example, have made additions to their gifts, so that I hope to give $15 to some of the distributors to the poor. The girls also, of their own accord, requested that they might go without their supper, and have the amount of food sent with the other, which will make in all several loaves of bread also. Now, are there not some, who have only the usual necessaries of life, who could give as gladly of their little? Are there not some children who could thus, or in some similar way, deny themselves, to give their help also? It is not simply to help the poor, but that they may also enjoy the advantage of giving,—and cultivate, while young, the habits of benevolence, and thus learn from experience that—

"The quality of mercy is not strain'd—
It droppeth like the gentle dew from heaven
Upon the place beneath: it is twice blessed,
It blesseth him that gives, and him that takes."

E. M. P. W.

Banner of the Church.

The Will of the late Stephen Girard, the rich banker of Philadelphia, contains the following bequests:

To the Pennsylvania Hospital, subject to the payment of an annuity of $200 to a female slave, whom he sets free, 30,000 dollars.

To the Asylum for the Deaf and Dumb, 20,000 dollars.

To the Orphan's Asylum, 10,000 dollars.

To the Controllers of the Public Schools, 10,000 dollars.

To the City Corporation, to be invested, and the interest to be applied annually in the purchase of wood for the poor, 10,000 dollars.

To the Society of Ship Masters, 10,000 dollars.

To the Free Masons' Lodge, 20,000 dollars.

For a school to be erected in the township of Passyunk, for poor white children, 6,000 dollars.

Sundry legacies to individuals, amounting to 120,000 dollars.

Several annuities, amounting to about 4,000 dollars.

To the city of New Orleans, 1000 acres of improved land in the territory of Mississippi, and

One-third of 207,000 acres of unimproved land in the same territory.

To the city of Philadelphia, the remaining two-thirds of the said unimproved lands. [This land is said to be now worth 500,000 dollars.]

To the city of Philadelphia, Stock in the Schuylkill Navigation Company, 110,000 dollars. [Worth in the market considerably more than this sum.]

For a College for poor white male children and its proper endowments,* the sum of 2,000,000 dollars.

To the city of Philadelphia, for certain city improvements, to be invested, and the interest to be annually applied, 500,000 dollars.

All his remaining estate, real and personal, (no part of the real estate to be sold) is to be applied as follows:—in further aid of the said College—improvements of the City, and in relief of the Taxes.—The estate is very large but not yet valued.

To the Commonwealth of Pennsylvania, to be applied to Internal Improvements by Canals, provided the Legislature shall, within one year from Stephen Girard's decease, pass laws authorizing the city of Philadelphia to make the intended improvements—otherwise to the U. States, for the same object, 320,000 dollars.

The gentlemen hereafter named, are the Executors of his Will.

Timothy Paxson, Thomas P. Cope, Joseph Roberts, William J. Duane, John A. Barclay.

The following appropriate comment is derived from "The Presbyterian." It may recall to the reader's recollection the editorial remarks on the public schools of this city, in a late number.

Stephen Girard's Will.—The cause of religious benevolence, as it received no countenance from him during life, so it has derived no advantage from his death. Most of his bequests are highly praiseworthy, but of the utility of the principal one, there is at least room for doubt. Two millions of dollars devised for the purpose of supporting and educating at least 300 orphans, may be regarded by many as a splendid charity, and splendid it would have been, but for the infidel restrictions under which it is to be appropriated. Three hundred children, received at the tenderest age, are to be under the exclusive control of this institution, where they are to be taught *morality* without the aid of the Gospel, and to be trained up in Heathenish ignorance of Christianity until they are eighteen years of age! From the preaching of the Gospel they are to be studiously excluded, and no minister of that Gospel is to be permitted to cross the threshold, *even as a visiter,* much less as a herald of mercy to the anxious, the sick, and the dying! This appears to us to be a monstrous suggestion for the nineteenth century. The clergy of the present age constitute a large class of society, respectable alike for their talents, literature, morality, and piety, and shall they, by special enactment, be singled out and debarred from visiting a charitable institution as mere spectators, a privilege that will be freely accorded to the most worthless citizen? Religion apart, is not the provision arbitrary and aristocratic in the extreme? Society is much indebted to the ministers of religion for the spread of sound morals, and we are much deceived if the managers of the "Orphan Asylum" and the "House of Refuge" will say that the tenants of those noble institutions have received any detriment from the visits of the clergy, or the introduction of religious services.

The Girard institution is calculated and intended to train up the orphans of our city and state in infidelity; and if our city corporation are prepared to give success to such a measure, heavy will be their responsibility. Communities have been injured by the absence or perversion of religion, but no sound politician will venture to affirm that society has ever been injured by the prevalence of true religion. The morality of Christianity is the only effectual restraint upon human passions, and we envy not the man who could devote his wealth to check its prevalence. Of one thing we are certain, the LORD reigns, and no weapon formed against Zion can prosper. He will make the wrath of man to praise him, and the remainder of wrath he will restrain.

A CITIZEN.

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund acknowledges the receipt of eight dollars from the missionary box of Grace Church Sunday School, per R. B. Van Kleeck, Superintendent.

JAMES SWORDS, Treasurer,
Green Bay Mission Fund,
127 Broadway, N. Y.

January 19th, 1832.

CITY-MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, has received since the last acknowledgment, the following sums:—

Thirteen annual subscriptions of one dollar each, ...	$13 00
Three do. do. two dollars each,	6 00
Donation from a member of St. Andrew's, Harlem, ...	5 00
do. from Mr. Isaac C. Kendall, . .	5 00
do. from Miss Ann Maria Van Wart .	5 00
From Hon. G. C. Verplanck, to constitute himself a life member, ...	15 00
From Samuel W. Moore, M. D., for the same purpose, ...	15 00
From "a few ladies of All Saints' Church," to constitute the Rev. Wm. A. Clark, D. D., a life member, ...	15 00
From George Barclay, Esq., to constitute himself a life member, ...	30 00
To constitute the Rev. John A. Clark a life member, ...	15 00
Collection at Christ Church, including $15 from the teachers of the Sunday School, to constitute their *Superintendent,* Mr. Elijah Guion, a life member, and $15 from Miss Ann Maria Van Wart, to constitute herself a life member,	87 37
Collections at the Mission Church, . .	21 36
Collection at the Annual Meeting at the Mission Church, ...	105 53
	$338 26

J. A. PERRY, Treasurer,
January 19. 33 Wall-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 19th, from the following persons, viz:—

Rev. Samuel Johnston, with a remittance—J. R. Whiting—Rev. S. B. Paddock—Stimpson & Clapp, with a remittance, 2—Rev. Joseph H. Saunders—Wm Stavely—Rev. Wm. D. Cairnes, with a remittance—F. W. Collins, with a remittance. The former amount was received, and has been passed to your credit on account for Vol. 2d—John Reed, with a remittance—Rev. J. Chapman—Horace Chase—J. Lee—Chauncy Ives.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending January 19th, to the following persons, viz:—

G. C. Grundy, Baltimore, one bundle per brig Pavilion—Stimpson & Clapp, Boston, one box per schooner Mirror.

COLLEGIATE SCHOOL

No. 76 Varick-street.

REV. JOHN W. CURTIS, A. M., *Principal.*

THE following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,
Geometry and Algebra,
Trigonometry and Conic Sections,
Mensuration and Surveying,
Navigation,
Natural Philosophy, Astronomy,
Logic, Moral Philosophy,
Evidences of Christianity,
Rhetoric and Belles Lettres,
Composition and Elocution,
Geography and Chronology,
History and Mythology,
English Grammar,
Arithmetic,
Book-keeping,
Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - -	$10 00
English Scholars, - - - - - - -	6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - - -	5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Rev. Thomas Lyell, D. D., *Vice-President.*
Rev. William Berrian, D. D.,
Rev. J. M. Wainwright, D.D.,
Rev. James Milnor, D. D.,
Rev. William Creighton, D.D,
Rev. John F. Schroeder,
Rev. John M'Vickar, D. D.,
Rev. Lewis P. Bayard,
Rev. Wm. R. Whittingham.
Rev. Henry Anthon,
Henry Rogers,
Duncan P. Campbell,
Thomas L. Ogden,
William Johnson,
John Stearns, M. D.,
Murray Hoffman,
David Hadden
Henry Laight.
Hubert Van Wagenen.

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

---

* By the first of these titles we are far from designing any allusion to the increased attention to religious topics, and solicitude for the attainment of Christian knowledge and graces, which in some measure characterize our day. Yet we cannot be blind to the existence of dangerous fanaticism in our own country; and the working of the same principles which in England have led to such melancholy results.

* [We should say, *to excite violent emotions.*—EDS. *Churchman.*]

* My boys have not a dinner on Sunday noon, but a luncheon, and something extra for supper.

* With the proviso, we understand, that *no Clergyman* is to be directly or indirectly concerned in the management!!

Editors Churchman.

PSALM VIII.

O Lord our Governor! how great,
How glorious is thy name!
Thou who above the heavens hast set
The splendor of thy fame!

The feeble infant's lisping tongue
Thou didst with strength inspire,
To still the oppressor's hostile wrong,
And quench the avenger's ire.

When I thy wondrous heavens behold,
By hand Almighty made,
The moon—the countless orbs of gold
That glimmer through the shade:

Oh what is man, that he should gain
Such grace and power below?
The son of man—that thou shouldst deign
To visit him in wo?

Form'd scarce beneath the angelic race,
With might and glory crown'd,
Beneath his footsteps man surveys
Thy subject creatures round:

The flocks, the herds, the plain that stalk;
The fowl that mount the breeze;
The fish, and all the shapes that walk
The pathways of the seas.

Sing, earth, with gratitude elate!
Shout, heaven, with one acclaim!
O Lord our Governor! how great,
How glorious is thy name!

To the preceding we subjoin, by way of variety, a paraphrase of the same Psalm by George Sandys, the contemporary and friend of Hooker. It is no unpleasing specimen of the poetry of the seventeenth century.

'Lord, how illustrious is thy name!
Whose power both heaven and earth proclaim!
Thy glory thou hast set on high,
Above the marble arched sky.
The wonders of thy power thou hast
In mouths of babes and sucklings placed:
That so thou might'st thy foes confound,
And who in malice most abound.
When I, pure heaven, thy fabric see,
The moon and stars disposed by thee:
Oh, what is man, or his frail race,
That thou shouldst such a shadow grace?
Next to thy angels most renown'd,
With majesty and glory crown'd;
The king of all thy creatures made,
That all beneath his feet hath laid;
All that in dales or mountains feed,
That shady woods or deserts breed:
What in the airy regions glide,
Or through the rolling ocean slide.
Lord, how illustrious is thy name!
Whose power both heaven and earth proclaim!'

PRACTICAL.

LIMITS OF CHRISTIAN DUTY.

Beside the express laws of our religion, there is a universal line and limit to our passions and designs, which is called "the analogy of Christianity;" that is, the proportion of its sanctity and the strictness of its holy precepts. 'This is not forbidden, but does this become you?' Is it decent to see a Christian live in plenty and ease, and heap up money, and never to partake of Christ's passions? There is no law against a judge's being a dresser of gardens, or a gatherer of sycamore fruits; but it becomes him not, and deserves a reproof. If I do exact justice to my neighbor, and cause him to be punished legally for all the evils he makes me suffer, I have not broken a fragment from the stony tables of the law: but this is against the analogy of our religion; it does not become a disciple of so gentle a Master to take all advantages that he can. Christ, that quitted all the glories that were essential to him, and that grew up in his nature when he lodged in his Father's bosom; Christ, that suffered all the evils due for the sins of mankind, himself remaining most innocent; Christ, that promised persecution, injuries, and affronts, as part of our present portion, and gave them to his disciples as a legacy, and gave us his Spirit to enable us to suffer injuries, and made that the parts of suffering evils should be the matter of three or four Christian graces, of patience, of fortitude, of longanimity, and perseverance; he that of eight beatitudes, made that five of them should be instanced in the matter of humiliation and suffering temporal inconvenience;—that blessed Master was certainly desirous that his disciples should take their crowns from the cross, not from the evenness and felicities of the world; he intended we should give something, and suffer more things, and forgive all things, all injuries whatsoever. And though together with this may consist our securing a just interest; yet in very many circumstances we shall be put to consider, how far it becomes us to quit something of that, to pursue peace; and when we have secured the *letter* of the law; that we also look to its *analogy;* when we do what we are strictly *bound to,* then also we must consider what *becomes* us, who are disciples of such a Master, who are instructed with such principles, charmed with so severe precepts, and invited with the certainty of infinite rewards.

Now, although this discourse may seem new and strange and very severe, yet it is infinitely reasonable, because Christianity is a law of love and voluntary services; it can in no sense be confined with laws and strict measures: well may the ocean receive its limits, and the whole capacity of fire be glutted, and the grave have his belly so full that it shall cast up all its bowels, and disgorge the continued meal of so many thousand years: but love can never have a limit: and it is indeed to be swallowed up, but nothing can fill it but God, who hath no bound. Christianity is a law for sons, not for servants; and God, that gives his grace without measure, and rewards without end, and acts of favor beyond our askings, and provides for us beyond our needs, and gives us counsels beyond commandments, intends not to be limited out by the just evennesses and stricken measures of the words of a commandment. Give to God "full measure, shaken together, pressed down, heaped up, and running over;" for God does so to us: and when we have done so to him, we are infinitely short of the least measure of what God does for us; 'we are still unprofitable servants.' And therefore, as the breaking any of the *laws* of Christianity provokes God to anger, so the prevaricating in the *analogy* of Christianity stirs him up to jealousy. He hath reason to suspect our hearts are not right with him, when we are so reserved in the matter and measures of our services: and if we will give God *but just what he calls for* by express mandate, it is just in him to *require all of that* at our hands without any abatement; and then we are sure to miscarry. And let us remember, that when God said he was 'a jealous God,' he expressed the meaning of it to be, he did 'punish to the third and fourth generation.' "Jealousy is like the rage of a man;" but if it be also like the anger of God, it is insupportable, and will crush us into the ruins of our grave.

Jeremy Taylor.

LITTLE SINS.

I have seen the little purls of a spring sweat through the bottom of a bank, and intenerate the stubborn pavement, till it hath made it fit for the impression of a child's foot; and it was despised, like the descending pearls of a misty morning, till it had opened its way, and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighboring gardens; but then the despised drops were grown into an artificial river, and an intolerable mischief. So are the first entrances of sin stopped with the antidotes of a hearty prayer, and checked into sobriety by the eye of a reverend man, or the counsels of a single sermon: but when such beginnings are neglected, and our religion hath not in it so much philosophy as to think any thing evil so long as we can endure it, they grow up to ulcers and pestilential evils; they destroy the soul by their abode, who at their first entry might have been killed with the pressure of a little finger.—*Ib.*

COMFORT ONE ANOTHER.

But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north: and then the waters break from their enclosures and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance awhile in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer; so is the heart of a sorrowful man under the discourses of a wise comforter; he breaks from the despairs of the grave, and the fetters and chains of sorrow: he blesses God, and he blesses thee, and he feels his life returning; for to be miserable is death, but nothing is life but to be comforted; and God is pleased with no music from below so much as in the thanksgiving-songs of relieved widows, of supported orphans, of rejoicing, and comforted, and thankful persons. This part of communication does the work of God and of our neighbors, and bears us to heaven in streams of joy, made by the overflowings of our brother's comfort.—*Ib.*

DEVOTIONAL.

From the Episcopal Watchman.

THE LITURGY.

The Sentences.—*The* Lord *is in his holy temple; let all the earth keep silence before him.* Hab. ii. 20. We are now in the peculiar presence of the Most High. *Where two or three are gathered together in my name, there will I be in the midst of them,* said our blessed Saviour; and the divine presence has ever blessed the congregations of the faithful, who have assembled for purposes of religious worship and adoration. We should therefore *keep silence*—should preserve that humility of mind, which will best prepare our hearts for the reception of sacred truth. We should come before him as sinners, unworthy of so high an honor and privilege, as worshippers of his majesty and perfections, as recipients of his grace, and as hearers of his word. Deeply impressed with the consideration of these our relations to him, a corresponding seriousness and reverence will mark our deportment. Every thought of the world will be laid aside, and its cares and pleasures will all recede from our sight. Eternity and its realities will occupy our whole minds, and our divine Benefactor will become the supreme object of our affections. The words of the Psalmist should be ours—*One thing have I desired of the* Lord, *that will I seek after; that I may dwell in the house of the* Lord *all the days of my life, to behold the beauty of the* Lord, *and to inquire in his temple.*

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord *of hosts.* Mal. i. 11. From east to west shall the name of the Lord *be great.* Though long unknown and neglected, he shall be revealed to every nation, and feared and reverenced in the uttermost parts of the earth. They who were not his people shall be his people, and among the *Gentiles* shall his name be magnified. This prophecy is fast approaching its fulfilment. Multitudes are flocking around the standard of the Redeemer, and enlisting under the banner of the cross. Are *we* among the number? Have we made our calling and election sure, and secured to ourselves a *personal* interest in the gathering of the Gentiles into the true fold?

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, *my strength and my Redeemer.* Psalm xix. 14. The words of our mouth cannot be acceptable in the sight of God, unless they emanate from an upright heart. If the Holy Ghost have here made his temple, pure and pious principles will occupy the place of the base and unworthy passions and motives, by which we were previously governed. They will shine in our conversation, and appear in our habitual deportment. Our lips will then be consecrated to the holiest uses. They will then offer *acceptable* words, being no longer polluted with profane and corrupt discourse. From them will proceed blessing instead of cursing, and the meek devotion of a renewed heart, instead of the proud boasting of a rebellious mind. What then should be our petition, but that God would by his Spirit, render us acceptable in his sight? We acknowledge with child-like confidence and love, that he is our strength and our Redeemer. *Without me ye can do nothing,* says the Saviour; and we acknowledge that without God, "nothing is strong—nothing is holy." Weakness and imbecility characterize every thing human. Utterly helpless ourselves, to whom can we look for spiritual aid, but to the Lord our strength? He will assist us in the eradication of every evil propensity and corrupt inclination. He will enable us to resist the temptations of the world and the flesh, that we may be found of him without spot and blameless. He hath once for all redeemed us from the penalty of sin, and is ready and willing to redeem us from its dominion. Let us, then, trust in him with renewed confidence. Let us be strong in him and in the power of his might.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27. "Him that cometh unto me, I will in nowise cast out." God's promises are beautifully blended with his invitations. "Come unto me, all ye that labor and are heavy laden, and *I will give you rest.*" There is no consideration of weight which he does not present to win back to himself poor wandering sinners. The redemption of the soul from the slavery of sin; its new birth from a state of darkness and death to one of life and light; its power of loving, adoring and communing with God—of tasting his goodness and perceiving his beauty as displayed in his providence and grace, and its final salvation; these are indeed the choicest gifts of the Spirit. But to *whom* are they proffered but the "wicked man," who, having renounced the service of sin, has assumed the "easy yoke," and bears the light burden of the service of his crucified Redeemer? He now "doeth that which is lawful and right," and shall "save his soul alive." "*All we like sheep have gone astray,*" and the promise is extended to all who will look on Christ and live.

I acknowledge my transgressions; and my sin is ever before me. Psalm li. 3. Could we keep our sin ever before us, we should find little ground for arrogance, presumption, and security. Indeed an almost endless train of follies and evils resulting from pride would be remedied. *Humility*—humility is the grand fountain of every Christian grace. Especially when we unitedly approach the footstool of mercy, laden with sins to be acknowledged, *in lowliness of mind, let each esteem other better than himself.*

We can never escape from the presence of the Most High, painful as it is when the soul is conscious of pollution, to feel itself under the all-searching glance of infinite purity! That presence which is the source of the Christian's joy, is the sinner's dread and terror; therefore, when first the deformity of his own heart is revealed to his sight, how natural the ejaculation, '*Hide thy face from my sins; and blot out all mine iniquities.* Psalm li. 9. The petition is not made in vain. A new covenant is ours. "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws in their hearts, and in their minds will I write them; *and their sins and iniquities will I remember no more.*" The "new and living way" is before us, through which, we can "draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." (See Heb. chap. 10.) We have but to forsake our sins, and they will all be blotted out from the remembrance of God.

The sacrifices of God *are a broken spirit; a broken and a contrite heart, O* God, *thou wilt not despise.* Psalm li. 17. However mean and humble the cell which contains the "broken spirit," it is precious in the eyes of the Father of Spirits. The parable of the "prodigal son" beautifully illustrates this truth.—Even "*when he was yet a great way off,* his father had compassion on him, and ran and fell on his neck and kissed him." Again, the parables of the lost sheep, and the lost piece of silver, are intended by our Lord to represent the "joy in heaven over one sinner that repenteth." But it is the repentance of the *heart* and not the mere profession of sorrow for sin which can awaken this "joy in heaven," and this "compassion," of our heavenly Father.

Rend your heart and not your garments, and turn unto the Lord *your* God*; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.* Joel ii. 13. We are not only to be sincere in our repentance, but prompt in our obedience.

To the Lord *our* God *belong mercies and forgiveness, though we have rebelled against him; neither have we obeyed the voice of the* Lord *our* God, *to walk in his laws which he set before us.* Dan. ix. 9, 10. The goodness and forbearance of the Lord are not only the favorite themes of the sacred writers, but have ever been conspicuous in all his dealings with sinful men. Every individual is each day a living monument of his mercy, for who can say that he has walked in the "laws" of God "which he set before him?" The laws of a being of perfect uprightness must be strict—far too strict for sinful men to obey, unassisted by divine grace. But the aid of the Spirit is promised if sought diligently and with faith in the crucified Saviour; so that we shall receive supplies of sanctifying grace whenever we present our claims at the sacred footstool. Were we perpetually mindful of our dependence on this grace, and ever in a prayerful frame of mind, we should no longer be transgressors of the law.

O Lord, *correct me, but with judgment; not in thine anger, lest thou bring me to nothing.* Jer. x. 23. Psalm vi. 1. Probably the first emotion of the soul convinced of sin, and penetrated with a sense of its ingratitude, is a willingness to submit to chastisement. "*Correct me* that I no more wander from thy side—no more forsake the heavenward path," is its language. At the hand of the Lord we have every thing to fear and every thing to hope. As a judge' he would be just to pour out upon us his unmingled wrath with overphwering force; but the "bruised reed he will not break." None ever perished at the foot of the cross. It is here that the Father and Saviour can be merciful, yet just; compassionate, yet upright; and hither let the burdened sinner approach with confidence and hope.

Repent ye; for the kingdom of heaven is at hand. St. Matthew iii. 2. "The day is coming in which no man can work." No one can say the business of life is begun, until the work of repentance is commenced. This is the first object, both for time and eternity. Until we have made our peace with God, we are unprepared to meet the evils of life, and above all, to enter upon the dread realities of eternity.

I will arise, and go to my father, and will say unto him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. Luke xv. 18, 19. Such was the pathetic language of the "prodigal son," to whose story we have just alluded; and such is the only language with which we can approach an offended God.

Enter not into judgment with thy servant, O Lord*; for in thy sight shall no man living be justified.* Psalm cxliii. 2. Were strict justice meted out to sinful men, our situation would be miserable beyond description. *If thou,* Lord, *shouldest mark iniquities, O* Lord, *who shall stand?* Not even the purest of men is sinless in His sight; nor can we elude the scrutiny of his all-seeing eye.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God *is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* 1 John i. 8, 9. Self-deception is the rock on which thousands of souls have been wrecked. Against it, the utmost vigilance is requisite, inasmuch as the whole tendency of our nature is toward its dangerous vortex. Let us, therefore, draw new encouragement from the delightful promise of forgiveness; and humbling ourselves before God, "press forward" against the tide of temptation "toward the mark for the prize of the high calling of God in Christ Jesus." Blessed name! By it God can be merciful, yet "*faithful* and *just* to forgive us our sins," and through it, is provided for us free and unlimited access to the throne of mercy and grace.

MINISTERIAL EDUCATION.

CONSTITUTION

OF THE GRACE CHURCH EDUCATION SOCIETY,

As adopted at the Meeting of the Members of the Parish, on the evening of Monday, 9th January, 1832.

Article 1.—*Name.*

There shall be in Grace Church a Society to be denominated "*The Grace Church Education Society.*"

Article 2.—*Object.*

The object of this Society shall be the education of pious young men for the sacred ministry, under the conditions hereinafter enumerated.

Article 3.—*Membership.*

There shall be five grades of Membership, with the following privileges:

1. A subscription of five dollars shall constitute an Annual Member, with the usual privileges.

2. A subscription of fifty dollars shall constitute a Permanent Member, with the same privileges.

3. A contribution of one hundred dollars by one or more individuals under ten, secured for four years, shall give the right of nomination, subject to the approval of the Board, of the Beneficiary, or recipient of his or their bounty.

4. A contribution of five hundred dollars shall constitute an "Exhibition."

5. A contribution of two thousand dollars shall constitute a "Scholarship."

Exhibitions and Scholarships shall bear the name of their respective Founders, or such name as shall be chosen by them; and the interest of such endowment shall be paid by the Treasurer, at the rate of 5 per cent. per annum, to such scholar, regularly put upon the books, as shall be named by the Founder or his legal Representative, the right of nomination being inheritable by will; but in case of failure to nominate for six months, the income for that year shall be added to the Disposable Fund.

Article 4.—*Funds.*

1. The contributions constituting "Exhibitions" and "Scholarships" shall constitute a *Permanent* Fund.

2. Ten per cent. deducted from all subscriptions and contributions under fifty dollars, shall constitute a *Reserve* Fund for incidental demands on the charity.

3. All other subscriptions and contributions shall constitute the *Disposable* Fund.

Article 5.—*Officers.*

In addition to the Rector of the Church, who shall be ex officio President, and the Wardens, who shall be ex officio Directors, when not appointed to other offices in the Board, there shall be annually chosen, holding over till their successors are appointed, a Vice-President, Treasurer, Secretary, and eight Directors, who, together with those above named, and the privileged members above enumerated, shall constitute a Board of Direction, with full powers to carry into effect all the objects of the Society; five of whom shall be a quorum for the transaction of ordinary business, provided the President or Vice-President be one, the same having a casting vote.

Article 6.—*Meetings.*

The Annual Meeting of the Society shall be on the first Wednesday of November, when the minutes of the Board of Directors for the past year shall be read, their annual report submitted, and officers for the ensuing year elected.

The regular meetings of the Board of Directors shall be quarterly, on the first Monday of the months of November, February, May, and August; at which times nominations shall be made and entered, former nominations acted upon, reports received, and testimonials of the proficiency and conduct of Beneficiaries, submitted, and such By-laws passed as the Directors in their judgment shall see fit. Special meetings may be held at the call of the Rector.

Article 7.—*Secretary.*

The Secretary of the Society shall also be Secretary of the Board, and shall keep minutes of the proceedings of both bodies. He shall also arrange and keep a book to be entitled the *Beneficiary Book,* which shall contain in distinct columns—

1. The names of Candidates, and by whom nominated and recommended.

2. The names of Beneficiaries, date of their appointment, their residences, places of education, character of their quarterly reports, termination of their connexion.

3. The Scholarships and other permanent endowments of the Society, with the vacancies existing in them.

4. The sources and amount of the Disposable Funds, and the balance on hand, as reported by the Treasurer at the last preceding meeting.

Article 8.—*Treasurer.*

The Treasurer shall collect and receive all the dues of the Society; he shall invest the contributions of the two higher classes of Patrons, under the direction of the Board, and shall make payments upon their warrant. He shall report quarterly to the Board the disposable balance, and annually to the Society the general state of the funds, such annual report having been previously audited by a committee of the Board.

Article 9.—*Nomination.*

The right of Nomination is in the Board and its privileged members. No nomination to be valid till approved by the Board. The following to be the conditions of its approval.

1. That the nomination shall have been made and entered on the books at a previous meeting.

2. That no Beneficiary be received under the age of fifteen years.

3. That the claims of all Candidates on the score of piety, talent, and necessitous circumstances, be made good to the satisfaction of the Examining Committee of the Board.

4. That no payment be made to a Beneficiary until he shall have subscribed his name in the Beneficiary Book of the Society, in testimony of his serious intentions to devote himself to the ministry of the Protestant Episcopal Church in the United States.

5. That every Beneficiary consider himself as standing upon his character, and therefore liable at any time, for sufficient cause, to have his name struck from the lists of the Society.

6. That all nominations be annual.

7. That the regular benefice shall not exceed one hundred dollars, and shall be payable quarterly by the Treasurer on the days of the Directors' meeting.

Article 10.—*Alterations.*

The Society may at any time amend this Constitution, upon a previous vote in favor of such amendment coming from the Board of Directors.

Provisionary Clause.

In case of the establishment of a Central Board of Education, this Society shall hold itself auxiliary to the same, shall annually report to it, its operations, and pay over its funds to the common treasury—*Provided,*

First, That all the rights of privileged members of this Society be guarantied, and

Secondly, That the Society be represented in such Board in proportion to the funds contributed.

INTERESTING ANECDOTE.

Extracted from the fifth report of the Boston Society for the Moral Instruction of the Poor.

Wherever religion has spread her banners and enrolled her armies, order, discipline, and efficiency have characterized her followers. We need not go to other countries for proof: our own exhibits it. Let a single instance suffice. A man had been a notorious Sabbath breaker. He was often met on that day, ragged and barefoot, accompanied with one or two of his children in a similar condition, strolling with a gun or fishing pole, to his accustomed employment of the day. His house was the picture of wretchedness. After the lapse of a few years, a gentleman in the town where he lived, noticed, on the Sabbath morning, a decent wagon proceeding to church with a well dressed family. He thought he knew the driver, who appeared to be the head of the family, and accosted him. He had not mistaken. It was the identical Sabbath breaker and idler. He had become a religious man, and his appearance evinced, while his tongue confessed it. His house was found to exhibit economy and industry. Its windows, which were once stuffed with rags, were now glazed. His children attended the Sabbath School. He was himself respectful, clean, and thriving—at peace in his own mind, and living peaceably with his neighbors. Such are some of the trophies of religion, showing herself, as indeed she is, *profitable unto all things, having promise of the life that now is, and of that which is to come.*

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS,
WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

The Buildings of the Institution, *viz:*—its printing and binding establishment, and depository, are situated in Lumber-Street, immediately in the rear of Trinity Church Yard.

Officers of the Press.

Rt. Rev. BENJAMIN T. ONDERDONK, D. D., *ex-officio* President.
Rev. JONATHAN M. WAINWRIGHT, D. D., *1st Vice-President.*
Mr. CHARLES KEELER, *2d Vice-President.*
Mr. HENRY COTHEAL, *Treasurer,* 49 Water-Street.
Rev. JOHN V. VAN INGEN, *Secretary.*

Editor.

Rev. W. R. WHITTINGHAM.

Standing Committee.

Mr. BENJAMIN M. BROWN,
HENRY COTHEAL,
LEWIS CURTIS,
CHARLES KEELER,
GEORGE C. MORGAN,
CHARLES N. S. ROWLAND,
FLOYD SMITH.
Rev. JOHN V. VAN INGEN, *Agent.*

Publications for sale at the Depository.

Family Bibles—D'Oyly & Mant's Edition of the Holy Bible, with notes explanatory and practical; with additional notes selected and arranged by the late Bishop Hobart.—In sheep and calf.

Family Prayer-Book—Bishop Brownell's Edition of the Common Prayer, with Notes.

Bibles—*Quarto*—elegantly bound in calf, $10. And in plain binding at low prices. Octavo, elegantly bound, from $4 to $6, plain $1 75 to $3—12 mo, from 85 cents (a good edition, clear print, in strong sheep) to $3 50—18 mo. in good sheep, and on good paper at 95 cents.

Testaments at 15 cents, a much clearer print than the Common Edition of School Testaments.

Prayer Books—Elegant Quarto, for the desk, gilt edges, and very elegantly bound with Psalms and Hymns—a new Edition just published by the Press, $10. In plainer bindings at much lower prices. Octavo—Mcgarey Edition No. 1.—Elegantly bound, with 7 plates, $6 50 & $6. No. 2—In brown and black calf, with 7 plates, $3 50. No. 3—In brown and black calf, on paper of a less costly kind, and smaller size 2 50. No. 3—In sheep lettered $1 50. Common Octavo Edition $1. 12 mo* Elegantly gilt, with plates, $2 50, $2 75 and $3. In calf plainly gilt, $1 75. In sheep lettered and filleted, very strongly bound, $1 25. 18 mo—Elegantly bound with gilt edges, and plates, $2, to $2 75. Black and Red morocco, more plainly gilt, $1. Sheep, neatly gilt, 62½ cents. The same binding, and less expensive paper, 50 cents. Sheep lettered and filleted, 30 cents. Sheep, plain 25 cents.

Hymns—Octavo, large type—In black and brown sheep, 40 cents. 12 mo—Red Morocco, 43 cents. Black, 38 cents. Sheep, 30 cents. Muslin printed, 25 cents. 18 mo—Red, blue and black morocco, 28 cents. Sheep, 18¾ cents. Muslin, 10 cents.

Blomfield's Manual of Family Prayers—a very popular office of devotions for the family; of which the Press publish the only American edition. In morocco gilt, 37½ cents. Printed muslin, 25 cents. Black Skiver, 25 cents. In tract form, 4 cents.

The Communicant's Companion; *First American Edition*—32mo size, convenient for the pocket. It contains the whole 'Order for the Administration of the Holy Communion;' with simple and appropriate directions to the devout recipient.

Devotional Sonnets; A collection of truly devotional 'sonnets,' each having for its motto or subject a text from the Gospels. *First American Edition.*

Parish Library; Eight Volumes of the Parish Library (at an average price of 75 *cents* each) have already been issued by the Press, and are now for sale at the Depository. The Series is progressing. The XIth Volume (the IVth and VIth are necessarily delayed) is now in press.

Bishop Sumner's Family Expositor—a practical Exposition of the Gospels of St. Matthew and St. Mark: 412 pages 12mo- Boards, 88 cents; sheep $1; calf backs, $1 13; calf, $1 50.

Life of Bishop Heber—2 vols. 8vo. Published by the Press. Price, $4 50.

Works of Bishop Ravenscroft—In two vols. 8vo, with a portrait and memoir. $5 in boards, $5 50 in sheep, $6 in calf.

Works on Episcopacy—In two vols. containing—Dr. Bowden's Letters—Dr. Cooke's Essay—Episcopacy tested by Scripture by Bishop H. U. Onderdonk—and a preface by Bishop B. T. Onderdonk—800 pages. 12 mo. Price $1 50, for the two volumes.

The Churchman's Almanac—for 1832. Price, 6¼ cents.

The Christian's Manual; Festivals and Fasts; Companion for the Altar; Clergyman's Companion; &c., by Bishop Hobart, with a variety of devotional and other works for the use of Episcopalians, in plain and elegant bindings, constantly for sale at the Press. Also—Sunday School Library Books.

Tracts—for the use of Episcopalians, in great Variety.

Correspondence with the Press, to be conducted through the Rev. John V. Van Ingen, No. 46 Lumber-street.

THE CHURCHMAN,

Edited by the Rev. William R. Whittingham, and the Rev. John V. Van Ingen, and under the general direction and supervision of the

Right Rev. Bishop Onderdonk,

Is published weekly, on Saturday, by the New-York Protestant Episcopal Press, at their Buildings, No. 46 Lumber-street.

The object of this paper, as a religious periodical, is, of course, to disseminate religious intelligence, to elucidate Christian doctrine, and to explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these general objects, it will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "evangelical truth, and apostolic order."

ALL COMMUNICATIONS to be addressed o the Editors, No. 46 Lumber-street.

Terms *Two Dollars and Fifty Cents* per annum, payable in advance. No subscription received for less than a year. 10 per cent discount on moneys paid over by agents.

LIST OF PERSONS

From whom the publications of the New-York Protestant Episcopal Press may be obtained as above, and by whom subscriptions for the Churchman will be received—Those marked with an asterisk [*] *are agents for the Churchman only.*

Maine—*Portland,* Samuel Colman.

New-Hampshire—*Portsmouth,* J. F. Shores

Massachusetts—*Boston,* Stimpson & Clapp, 72 Washington-Street.

Connecticut—*Hartford,* H. & F. J. Huntington. *New-Haven,* Sidney Babcock. *Norwich,* S. L. Hyde, 2 doors west of Christ Church.

Rhode Island—*Providence,* Thomas B. Lippitt, 12 Westminster-Street.

New-York—*Newburgh,* Edmund Sanxay.—*Poughkeepsie,* Wm. H. Parsons.—*Hudson,* Cyrus Curtis.—*Granville,* Mr. Graves.—*Albany,* O. Steele, 433 or 437 South Market-Street. *J. Chrystie, Lydius-Street. - *Troy,* Clark & Hosford. *E. Platt. —*Utica,* H. & E. Phinney.—*Syracuse,* Rev. Palmer Dyer. L. H. Redfield. -*Auburn,* Harvey Hinman.—*Canandaigua,* Morse & Harvey.- *Oswego,* Erie Poor.—*Rochester,* C. C. Lathrop.—*Batavia,* Sherman Parker & Co.—*Buffalo,* O. G. Steele & Co.—*Ogdensburgh,* Lucian J. Bisbee.—*Plattsburgh,* J. Bailey.—*Ramapo,* *Silas Sprague.—*Waterford,* H. Vibbard. *Schenectady,* C. G. Palmer.

New-Jersey—*Newtown,* *Rev. Clarkson Dunn.—*Perth-Amboy,* *Rev. James Chapman.

Pennsylvania—*Philadelphia,* William Stavely,—Latimer & Co., 99 South Second-Street.—*Pittsburgh,* Hogan & Co.

Maryland—*Baltimore,* George Carr Grundy, 22 St. Paul's Lane. *Annapolis,* John Thompson.

District of Columbia—*Washington City,* Mr. —— Turner, of firm of Coale & Co. Penn. Av.—*Alexandria,* Wm. Morison.

Virginia—*Norfolk,* George Rowland.—*Richmond,* R. J. Smith.

North Carolina—*Wilmington,* Agent of the Missionary, Bible and Prayer Book, and Tract Society,—Rev. J. D Cairns. *Newbern,* Salmon Hall.—*Raleigh,* Turner & Hughes.

South Carolina—*Charleston,* S. Babcock & Co.

Ohio—*Columbus,* I. N. Whiting.—*Cincinnati,* Rev. Samuel Johnston.

Louisiana—*New-Orleans,* G. W. Clark.

Kentucky—*Lexington,* Thomas Smith.

Tennessee—*Nashville,* Rev. George Weller.

B. Curtis Brown, *Printer.*

---

* In the Exhortation, it is declared that "the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness," referring, doubtless, to the Introductory sentences, each of which contains some injunction or authority to that effect, with the exception of the three on which we have just remarked. These are not found in the Prayer Book of the Church of England—but were added by the American Church. Therefore, in order to preserve the fitness and propriety of the service, one or more of the subsequent sentences should be repeated previous to the Exhortation.